

# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER.  
MARY CARUS.

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VOL. XXII. (No. 8.) AUGUST, 1908.

NO. 627

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# THE MONIST

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Devoted to the Philosophy of Science

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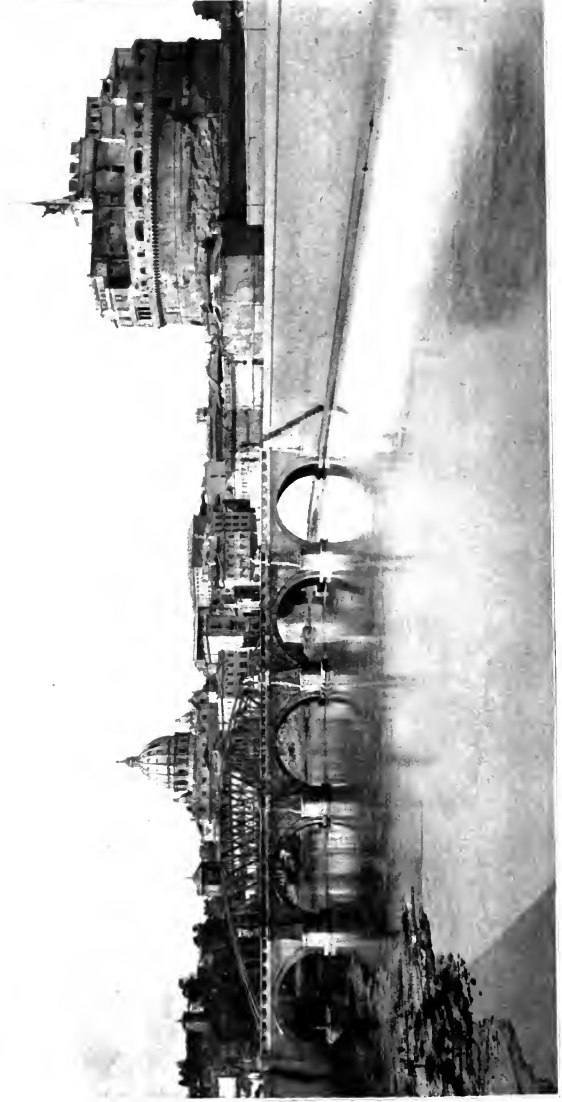
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## A PERFECT LIAR.

Report of a Recent Speech Delivered by Prof. G. T. Knight, D. D., Before  
the Twentieth Century Club of Boston.

[Some time ago while glancing over one of the New England newspapers, my eye fell upon the well-known name of one of our honored contributors, Dr. G. T. Knight, professor in the Theological School of Tufts College, who had been speaking on "The Perfect Liar." The rather startling subject and the fragmentary nature of the report made me interested to have a fuller account of what it was by which (to quote the paper) "The saints were shocked, the scoffers were dee-lighted, the mollycoddles sat up and took notice, and a sage reporter of many years' experience went up to the speaker and asked, 'Professor, did you mean what you said?'" I first appealed to Professor Knight, but his speech was not in manuscript, and his notes had disappeared in the hands of one of the reporters. After further inquiry I was lucky enough to come into possession of some notes privately taken by one of the hearers, by means of which I am able to present to our readers this report which, though inaccurate in a few particulars, contains (I am assured) the substance of the Professor's remarks.—P. C.]

AS to the merits of lying, there are two schools of thought, one defending false pretensions on occasion, the other strenuous for uniform truthfulness.

The first is presented in part by Kipling, who in one of the chapters of *Naulahka* writes as follows:

"There is a pleasure in the wet, wet clay,  
When the artist's hand is potting it.  
There is a pleasure in the wet, wet lay,  
When the poet's pad is blotting it.  
There is a pleasure in the shine of your picture on the line  
At the Royal Academy!  
But the pleasure felt in these is as chalk to cheddar cheese  
When it comes to a well-made Lie,  
To a quite unwreckable Lie,  
To a most impeccable Lie!

To a water-tight, fire-proof, angle-iron, sunk-hinge, time-lock, steel-faced Lie!

Not a private hansom Lie,

But a pair and brougham Lie!

Not a little place at Tooting but a country house with shooting, and a ring-fence, deer-park Lie!"

Higher authorities than Kipling may be quoted on that side of the question. Several of Homer's gods were unqualified liars,—or should we say, thoroughly qualified?—though in Plato's opinion a lie could be of no use to the gods. He agreed, however, that it might sometimes be useful to men; and the ancient Greeks and Romans, with or without a theory, were certainly skilled in the practice of deception.

Among Christian authorities the first to defend false speaking, so far as I know, was the great theologian John Cassian. He pointed out that Biblical worthies not infrequently indulged in prevarication unto the glory of God. For instance, there was Rahab who, notwithstanding a serious blemish in her character, did great good by means of a lie; and as a reward was reckoned among the Patriarchs, and the progenitors of our Lord. Whereas if she had told the truth, nothing of all this would have come to pass, but great evil instead. So, again he says, Jacob received the blessing by virtue of a lie. And so in general "one man may be justified by means of a lie; and another may be guilty of sin unto everlasting death by telling the truth."

Of course he recognizes the dangerous character of this doctrine, and says: "A lie is to be so esteemed and so used as if it possessed the nature of hellebore, which if taken in an extreme case of disease may be healthful, but if taken rashly is the cause of instant death." In short, lying may be so necessary to the accomplishment of a good purpose as to be a duty; while truth telling in such a case would be a sin.

The Church, I may say, has not uniformly approved the reasoning of Cassian, but has perhaps equaled the pagans in the practice. In the present day, however, both theory and practice are more openly approved and advocated. For particulars you are referred to a scandalous book recently published by the Open Court Publishing Co. and called *The Praise of Hypocrisy*.

On the other hand, the rival school of ethics, insisting that word and deed should conform to the exact truth on all occasions, includes many of the most distinguished authorities of all historic times. There were Confucius and his greater contemporary Lao-tze,



Socrates and a long line of Christian martyrs who, because they would not compromise their consciences, were put to death, and in the latest centuries such as Kant and the "strict constructionists" in great number.

Without finally deciding between the claims of these two schools, people are now boasting of a real moral advance in that we no longer put men to torture, nor condemn them to hell, for consistently and sincerely holding to their convictions and refusing to belie themselves. But observe the result of this "moral advance": It is one of the ironies of history that since men have ceased to punish sincerity and truth telling, the practice of lying has greatly increased. For, the fiction habit *is* greatly on the increase. Think of "ten new novels a day in the English language," to say nothing of newspaper short stories, nor of what happens in other languages. Think also of commerce and politics, and society and the Church, and the "news" in the daily paper.

Ruskin's classification of customary lies is incomplete, but may help to show the variety of them. He mentions "the amiable lie of society, the patriotic lie of the historian, the provident lie of the politician, the zealous lie of the partisan, the merciful lie of a friend, the careless lie of each man to himself."

I shall not attempt to complete Ruskin's list, however far it may seem to fall short; neither shall I venture to describe the perfection of lying; nor indeed the exact occasion on which it becomes the right and duty of all of us to lie. It is sufficient to quote the authorities, among whom there are three or four well-known defenses of lying. There is that of the lawyers and diplomats, that of the newspapers, and that of the theologian. I do not include the business man, for though he tells a lie on occasion, he seldom has the gall to defend it. In fact, if he is investigated and shown up, he is likely to be ashamed of it. Many cases have resulted fatally, and other men have prudently offered a sop to the public in the shape of a million-dollar church, or a \$20,000,000 university, or the like. Sometimes the result is merely a financial panic and the child-like remark that "Teddy Roosevelt did it."

All explanations and theories, however, pale before that of the Church, which must be regarded as expert in questions of ethics, and which has agreed that we must lie whenever more good can thereby be accomplished than by telling the truth.

To be sure there are some difficulties in the application of this principle. For example: a great occasion of approved falsehood is connected with creed subscription. Unfortunately, however, this

matter is not clearly set forth ; there is a notable confusion of thought which the D. D.'s appear to be unable to resolve. Thus, false professions of belief are commonly defended on the ground that opinions are comparatively unimportant in religion. But, certainly, to show that opinions are unimportant is not the same as to show that sincerity in professing opinions is unimportant. Indeed when one thinks of what the creeds contain, he must agree that *those* opinions at least are mostly unimportant. If they were important, it might then be worth while to profess belief in them, if we could do so with sincerity. But, being as they are, to compel an intelligent man to insincerely declare his belief in them is doubly harmful and entirely unjustifiable—especially when (as in many cases the fact is) the Church requires the same man to declare that he is sincere in his profession, and that the creed which he despises is of such grave import as to be necessary to salvation.

One would suppose that good consciences would instantly detect the quality of this and reject it ; but the pretension and prestige of the authorities and the religious habits of people long accustomed to this kind of thing inhibit the conscience. So the spiritual confidence game, the churchly bunco-steering, is thoroughly successful, with great numbers of willing victims.

Of late, however, a new defense of double speech has appeared, and is said to have received Episcopal approval and to be extensively and gratuitously circulated among the needy. It calls attention to the fact that by the acute dialectic of Cardinal Newman and his imitators, the creeds are capable of being understood in a sense opposite to their original purport. Furthermore, says this ingenious author, creeds are professional affairs not properly subject to interpretation by the inexpert. And just as in law there are "legal fictions," so in the creeds there are "theological fictions," intelligible only to the elect ; and the use of them is not liable to the charge of dishonesty or perjury.

Of course, to the plain man this sounds like special pleading. He suspects any defense which is openly based on acute dialectics and the theory of professional fiction. It all seems to him mere scientific lying. He would say we need not go further in our search for perfection.

The present speaker, as before said, is content to quote the authorities ; and he will close with one more such quotation. It is remarked by the philosophical historians that, whenever a tendency in human affairs approaches its climax, there are always indications of reconstruction. And I am glad to say the times are not alto-

gether without hope. There are signs of improvement. Henry Watterson has lately said concerning newspaper lies: "People have already begun to tire of being misinformed, and will some day insist upon a newspaper that will be less interesting and more truthful, and believe me, when the time arrives, when fact shall be preferred before fiction, there shall be found editors who will prefer to grow rich telling the truth rather than to die telling lies."

He mentions only editors, but he means more. The reporters will surely furnish what their superiors require, even to the extent of reporting the facts. And we know that business men and politicians cater to the public taste. A few at least of the lawyers and diplomats are daring to tell the truth; and finally the clergy, many of whom are on the verge of starvation—whenever it becomes more profitable for them to tell the truth, they can be relied upon.

I believe then a good time is coming, a revival of genuine old-fashioned honesty and sincerity, without impossible standards on the one hand, and without unworthy compromises on the other.

## MUHAMMAD, THE FOUNDER OF ISLAM.\*

BY SHAIKH M. H. KIDWAI.

MUHAMMAD, the son of 'Abdallah and Aminah, of the noble family of Kuraysh, was born at Mecca in the year 570 of the Christian era, a few months after his father's death. It is said that his mother had learned in a dream the name to be given the child, and that this was the reason why 'Abd-al-Muttalib called his orphan grandson Muhammad—the Praised. Grief having dried up the widow's breasts, the infant, according to custom, was handed over to a foster-mother—Halimah, a woman of the Bani Sa'd family; and for this nurse Muhammad, when he had grown to be the spiritual and temporal monarch of Arabia, entertained the greatest gratitude and affection, which he extended to her offspring. After five years the child was restored to his mother, but had the misfortune to lose her when he was but six, and the care of the orphan devolved first upon his aged grandfather, and two years later, when 'Abd-al-Muttalib also died, upon Abu Talib, Muhammad's uncle and the father of 'Ali. The Prophet thus had but little experience of parental love; yet in after life he always urged his followers to the greatest filial piety, reminding them, with one of his happy expressions, that "Paradise lies at the feet of mothers." Muhammad, who grew up very strong and healthy, is said to have taken no interest, even as a child, in frivolous pursuits, telling his companions, on one occasion, that man was made for a higher object. He soon won the love and admiration of his fellow-townsmen, who, as has been said, named him the Trusty. At the age of twelve he had accompanied his uncle to Syria, and in his twenty-fifth year he was given charge of the goods sent to Damascus by Khadijah, daughter of Khuwaylid, of the house of Kuraysh; a lady fifteen years the senior of the Prophet. He showed great aptitude for business, and brought back large sums

\* This article is written by a follower of Islam who lives in Gadia, Barabanki, Oudh, India, and constitutes the substance of a preface to his pamphlet *The Miracle of Muhammad*, published by Lusac & Co., London.

to Khadijah, whose appreciation of his ability and personal charm led to their marriage. Her love grew day by day as she became better acquainted with his sterling qualities, while he was no less fondly attached to her. As her husband he was less successful in the management of her interests than he had been as her agent, but this did not in the least diminish the harmony between them.

When thirty-five he saved his country from a bloody war, which was on the point of arising out of the fixture of the sacred Black Stone; but with this exception his life, though spent usefully, did not bring him into prominence. It was not until his fortieth year that he began that public career which has left its mark upon the history of the world. He was in the cave at Hira', in the month of Ramadan, when he received the command:

"Read! in the name of thy Lord, the Creator, Who hath created man from a clot of blood. Read, for thy Lord is most generous, Who hath taught the use of the pen, and teacheth man what he knew not. . ."

The above is the first of the series of revelations that were made from time to time to the illiterate prophet, the first step towards preparing his spirit for the gigantic task which was to be allotted him. This, when the mandate of the Almighty came, he accepted with humble submission, and set himself heart and soul, with an iron will, to carry it out.

As charity begins at home, Muhammad told his own family, before all others, of the light that had been vouchsafed him, with the result that those who first believed in his Mission were those that knew him best, his wife Khadijah and his affectionate servant Zaid, Ali his cousin, the son of Abu Talib, and his friend Abubekr who was destined to succeed the Prophet. By the persuasion of Abubekr who was as wealthy as he was moderate and truthloving, ten citizens of Mecca were introduced to the primitive lessons of Islam; they yielded to the voice of reason and enthusiasm and repeated the fundamental creed, "There is but one God, and Muhammad is his apostle."

Not once during the lifetime of Muhammad or of these early believers did any shadow of doubt cross their mind as to the truth of what their great Teacher had told them, or as to his sincerity. The more they knew him the more they believed in him.

Well may Ameer Ali argue, from such facts, that "If these men and women, noble, intelligent and certainly not less educated than the fishermen of Galilee, had perceived the slightest sign of earthliness, deception or want of faith in the Teacher himself, Muhammad's

hopes of moral regeneration and social reform would all have been dashed to pieces in a moment."

For the next few years Muhammad was subjected to constant insults by his fellow-citizens, and his handful of followers was tortured and persecuted, so much so, indeed, that some of them had to fly to Abyssinia. Thus Bilal, afterwards the first muezzin of the Muslims, was stripped naked by his master and laid upon the burning sand with a heavy load of stones over him, and commanded to recant if he wanted his sufferings put an end to, but so strong was the influence of his faith that "*Ahadun, Ahadun*" (One, One) was the only word heard to issue from his parched lips.

The enmity of the Meccans towards Muhammad increased as time went on. One hundred camels, with a large sum of money, were offered for his head by Abu Jahl, an implacable foe of Islam. 'Omar, son of al-Khattab, pledged himself to kill Muhammad, and set out for the purpose, armed with a naked sword. On the way it was pointed out to him that he had better first look at home, where his own sister had become a convert. Betaking himself thither, he found her and her husband reading the Kur-an. So furious was he that he threw his brother-in-law to the ground, and did not scruple to strike his sister when she interfered to save her husband's life; but she, nothing daunted, owned that she had embraced Islam, and defied him to do his worst. 'Omar, abashed, asked to be told what this new religion was, with the result that he was deeply affected by the words of the Kur-an, went straight to Muhammad to make his profession of faith, and became one of the bulwarks of Islam.

His conversion and that of another leading man and valiant soldier, Hamzah, showed the Kuraysh that matters were growing serious, and greatly added to their fury. Having failed in their endeavors to tempt Muhammad, they now tried, under pain of exterminating him and his followers, to get him silenced by Abu Talib. They were again unsuccessful, and the Prophet, in spite of their threats, went on denouncing idolatry and calling the people to the worship of one God, to righteousness and civilization. The Kuraysh grew ever more enraged, and, as Abu Talib had called upon the whole of the House of Hashim to protect his nephew, they retaliated by putting the family under ban until it should give up Muhammad to be killed. Not only intermarriage, but all social and civil intercourse and even business communications were put a stop to, and the ostracized clan, in order to save itself from violence, had to withdraw to Shi'b, where it endured all the privations of a beleaguered garrison. The children of these people were famishing, their busi-

ness was at a standstill, their sufferings, in a word, were very great: yet they persevered in their friendship to Muhammad, and he himself, whenever the holy months of truce afforded him an opportunity, would sally forth to propagate his faith among the pilgrims. The ordeal lasted three long years; but at last, in the tenth of Muhammad's proclamation of his mission, the steadfastness of the clan had its reward, the excommunication coming to an end. About this time the prophet was bereft of his dearly beloved wife Khadijah and of his generous and powerful protector, Abu Talib. The death of the latter encouraged the enemies of the Prophet to redouble their persecutions, and he was forced to leave Mecca for Ta'if. But the Thakifites were no less bitter against him than the Meccans, and he had ere long to quit their city, bruised and bleeding.

Mut'im, one of those who had obtained the removal of the ban against the Bani Hashim, took pity on the wanderer and brought him to Mecca under his protection. The idolaters now adopted a new device for thwarting Muhammad: they forbade all and sundry to listen to his teaching. A man named 'Abdullah determined, however, to make the Meccans hear the Kur-an, so, placing himself in their midst, he cried out its words aloud.

The Meccans attacked him, but he continued his recitation, in spite of the blows rained upon his face and body, until they threw him out of the holy place, exultant at having forced them to give him a hearing. Such acts, which showed how firm was the conviction of those who had embraced Islam, increased the rage of the Kuraysh, and further fuel was added to the flame when Muhammad, in the course of two successive pilgrimages, obtained the conversion of seventy-five Medinans. A consultation was held and, after much discussion, it was resolved that each of the chief families should choose a representative, and that all of the latter should together plunge their swords into the body of Muhammad, dividing the guilt of his blood. Thus the Hashimites, unable to exact vengeance from the whole city, must content themselves with pecuniary compensation, the burden of which, shared amongst all the families, could be borne with ease. But God did not allow Muhammad, like some of the great prophets before him, to be cut off in the middle of his career: he escaped at night with his bosom friend Abu Bakr, and the conspirators found the person lying on the Prophet's bed, and covered with his own green mantle, to be 'Ali, another of his most devoted followers. The fugitives had to hide for three days in a cavern, an incident thus alluded to by the Kur-an: "God helped him already when he was exiled by the unbelievers, when he was

one of two in the cave, and said to his companion 'Be not downcast! Verily God is with us.' " They were pursued, but the protection of Providence accompanied them and they reached Medina in safety. Such was the Hijrah, or Flight, from which the Muslim era dates.

At Medina a brotherhood was formed between the Muhajirin, who had fled from Mecca, and the Ansar, who gave shelter to the refugees: This tie, which was closer than that of blood relationship, laid the foundation of the wholesome democratic equality that exists in Islam between man and man. Muhammad was now among friends, but his responsibilities had increased. He had to protect his fellow citizens, who had suffered such great trouble and lost so much for the faith, as well as the Medinans who, in giving them hospitality, laid themselves open to the attacks of its enemies; he had to infuse a common national spirit into his divided countrymen, to complete the unfinished work of his predecessor, not only leading people to righteousness, but also giving a concrete form to the "Kingdom of Heaven" and to teach his followers that religion was not merely an abstract mysticism, fit for the ascetic alone, but something that brings with it happiness of mind and comfort of body, but a guide to piety in this world and to its reward in the next. And, in spite of his want of schooling, he proved equal to the tasks demanded of a great general, administrator and statesman, of "the only man mentioned in history who was at once legislator and poet, the founder of a religion and of an empire" (Gilman). He valiantly repulsed the enemy's attacks, made effectual counter-moves, carried out social reforms, established legal discipline and began the fusion of the clans, at the same time that he proclaimed the Unity of God and inculcated the principles of morality.

Muhammad was forced to have recourse to the sword in order to defend his followers and their common faith; had he not done so, his disciples, to all seeming, would have been annihilated, his religion suffocated in the cradle and he himself treated in the same manner as his illustrious predecessor. Nothing appears more natural, if God in His mercy meant to humanize the barbarous inhabitants of Arabia and raise them from the abyss of immorality and superstition into which they had sunk down, than that His choice should fall upon a man full of determination and of unswerving fidelity to the task with which he was entrusted, a man endowed with a genius equal to every change of circumstances, capable of enduring hardships and of serving others without regard for his own interests, and ready to resist the oppressor even physically, if necessary, on behalf of his people.



Gibbon reminds us that "in the state of nature every man has a right to defend, by force of arms, his person and his possessions, to repel, or even to prevent the violence of his enemies, and to extend his hostilities to a reasonable measure of satisfaction and retaliation." In the case of Muhammad it was not to defend himself, but his followers and their freedom of conscience, that he had to use the sword; and this appears from the following passage, amongst others, in the Kur-an: "Permission [to fight] is given to those who are fought against, because they are wronged. . . . who are turned out of their dwellings without other reason than that they say: God is our Lord."

Muhammad was soldier, lawgiver, president of the commonwealth of Medina, but he was above all a prophet, appointed to put an end to the worship of idols, to turn men towards the one and only God, to lead them into the path of righteousness; and in fulfilment of this mission he sent embassies to Abyssinia, Syria, Persia, Egypt, Damascus and Yamamah, inviting rich and poor, kings and their subjects, to embrace Islam. And it was this duty which was again foremost in his mind when at length, as the Kur-an expresses it, truth came and falsehood, being perishable, disappeared; when, eight years after he had been forced to fly from Mecca, he re-entered it at the head of ten thousand devoted followers, according to the Kur-anic text:

"When the help of God cometh, and victory, thou seest men enter the religion of God in troops."

His first act in this hour of triumph was to proclaim the Unity of God and to destroy the idols which defiled the temple.

The conquest was also remarkable for his magnanimity towards the vanquished foe. The haughty chiefs who had sought to destroy his religion, who had persecuted its adherents and ill-treated and attempted to murder himself, were now completely in his power. "What can you expect at my hands?" he asked them. "Mercy, Oh generous brother and nephew!" they besought him. Tears came into the eyes of the Prophet when he heard them: "I will speak to you," he continued, "as Joseph spoke to his brethren. I will not reproach you to-day: God will forgive you, for He is merciful and loving. Go; ye are free!"

Two years later the Prophet, who out of gratitude for the kindness shown him at Medina in the day of his tribulation, had gone back to live there, performed the pilgrimage, it is said, with a hundred thousand Muslims; for the soul-stirring *Kalimah* was now heard

far and wide, echoing among the mountains as well as the plains, in the desert and the pasture-ground as well as in cities.

His work was now finished. He had weaned Arabia from idolatry, infanticide, legalized vice, drunkenness, gambling and a host of other evils: the simple creed of Islam was that of the whole country, the God of Muhammad was the God of its people. Hence tears filled the eyes of his disciples when they heard the verse:

"This day have I perfected my ordinances for you and accomplished my grace in you, and chosen Islam for you as your religion," for they felt that the Prophet's mission was ended and that the time for him to leave them was come. Of this he himself was also fully convinced, and warned them of it during his farewell pilgrimage, telling them that he knew not if he should ever be able to speak to them in the same place again, urging them to treat one another as brothers, and bequeathing to them the law of the *Kur-an*, which, he said, would always preserve them from error. Moreover, at the end, he exclaimed: "Oh Allah! I have fulfilled my mission": then, as the mighty shout "Yea, verily thou hast fulfilled it," went up from the multitudes, he added, "Oh Allah, bear witness, I beseech Thee!"

He was in his sixty-third year, the tenth of the Hijrah and the 632d of the Christian era, when the end came. He had seen it draw near without anxiety, for he had nothing to fear from death, he enjoyed the satisfaction of having given his work its finishing touch, and he left behind him a people of whom he had no reason to be ashamed. Up to his last hour the leading traits of his character were selflessness, magnanimity, sincerity and a humility not forced upon him by circumstances, but adopted by him of his own free will, when all Arabia was at his feet. "If there be any man," said he a little before his death, "whom I have unjustly chastised, I submit my own back to the scourge. If I have aspersed the character of any one, let him put me to shame in the presence of all. If I have taken what belongs to another, let him come forward and claim his own."

He considered his sufferings to be a proof of God's mercy and love, which he saw in everything. "By Him in Whose hand is Muhammad's life," said he, "there is not a believer afflicted with calamity or disease, but God thereby causes his sins to fall from him as leaves fall from the trees in autumn."

Tenderly cared for by those he loved, and with the hearts of a whole population beating in sympathy for him, he died full of yearning to meet his Creator: and his last words, spoken after he had for

some time, with uplifted eyes, silently communed with God, were: "Oh Allah! be it so. . . among the blessed on high!"

He wished his followers to say at his death, as they do to this day whenever they hear of a calamity, "Verily we belong to God and verily to him we shall return."

\* \* \*

Muhammad is one of those illustrious figures in history whose personality has withstood the obliterating influences of time; whilst, on the other hand, it has been saved from the super-humanism which credulous man attributes to his past heroes.

We can almost see the man—healthy and sound, of medium height, with broad shoulders, piercing eyes and handsome features—walking humbly in the streets of Mecca, instinctively loved by innocent children, and honored and respected by his countrymen, who surnamed him al-Amin, The Trusty.

The same man, a little ripened in age, may be seen again, on the top of Mount Hira', disgusted with the moral and religious degradation of his people. His soul soars aloft to that Being Who never remains hidden long from pure hearts.

The recluse in the cave of Hira' has become conscious of the existence of the All-Merciful and of the pitiable condition of his countrymen, and we see him, moved by the noblest feelings of which man is capable, proclaim the Unity of God, impart the doctrine of salvation and make strenuous efforts to educate his fellow-citizens and to rescue his country from the dominion of sin and error.

But all at once we see this man, hitherto so respected and honored by his countrymen, persecuted, reviled, exiled and even threatened with death. Because his conscience bade him free himself from the gross immoralities and sins then rampant, because he had the courage to make his convictions known, the benevolence to undertake the direction of his people into the right way, and because he felt that he was commissioned to call mankind towards one God, the Merciful, the Wise, the Just, the Forgiving, the Almighty and the Omnipresent—because of these things his fellow-townsmen, who had once loved him, now took a dislike to him which soon turned into hatred.

A fresh change comes after a time. Truth conquers falsehood, righteousness overcomes sin, and we see the same man, still indefatigable, despite advancing years, in the fulfilment of his mission. The poor shepherd, the recluse of Hira', has become the author of a mighty revolution, the conqueror of Arabia, the "minister of life,"

the source, under God, of the hopes of a whole peninsula. He is now revered more profoundly by his compatriots than were the great monarchs of Persia and Rome by their subjects, he is beloved by his followers above their own parents and children and wields supreme temporal and spiritual power over the Peninsula, leading hosts of men along the path of righteousness, conquest and civilization.

Gibbon characterizes the Prophet thus: "The good sense of Mahomet despised the pomp of royalty; the apostle of God submitted to the menial offices of the family; he kindled the fire, swept the floor, milked the ewes and mended with his own hand his shoes and his woolen garments. Disdaining the penance and merit of an hermit, he observed without effort or vanity, the abstemious diet of an Arab and a soldier. On solemn occasions he feasted his companions with rustic and hospitable plenty; but, in his domestic life, many weeks would elapse without a fire being kindled on the hearth of the Prophet."

We conclude with the words of Stanley Lane Poole, another Western writer, who does not hesitate to recognize the greatness of Muhammad:

"There is something so tender and womanly, and withal so heroic about the man, that one is in peril of finding the judgment unconsciously blinded by the feeling of reverence and well-nigh love that such a nature inspires. He who, standing alone, braved for years the hatred of his people, is the same who was never the first to withdraw his hand from another's clasp; the beloved of children, who never passed a group of little ones without a smile from his wonderful eyes and a kind word for them, sounding all the kinder in the sweet-toned voice. The frank friendship, the noble generosity, the dauntless courage and hope of the man, all tend to melt criticism into admiration. He was an enthusiast, in that noblest sense when enthusiasm becomes the salt of the earth. . . . He was an enthusiast when enthusiasm was the one thing needed to set the world aflame, and his enthusiasm was noble, for a noble cause. He was one of those happy few who have attained the supreme joy of making one great truth their life-spring. He was the Messenger of the One God; and never, to his life's end, did he forget who he was, or the message which was the marrow of his being."

## A LETTER FROM ROME.

BY GEORGE C. BARTLETT.

WE have, at last, reached Christian Rome, "Queen of Land and Sea," and the capital of Italy. I hesitate to write of this city because every detail and every emotion of its prolonged life have



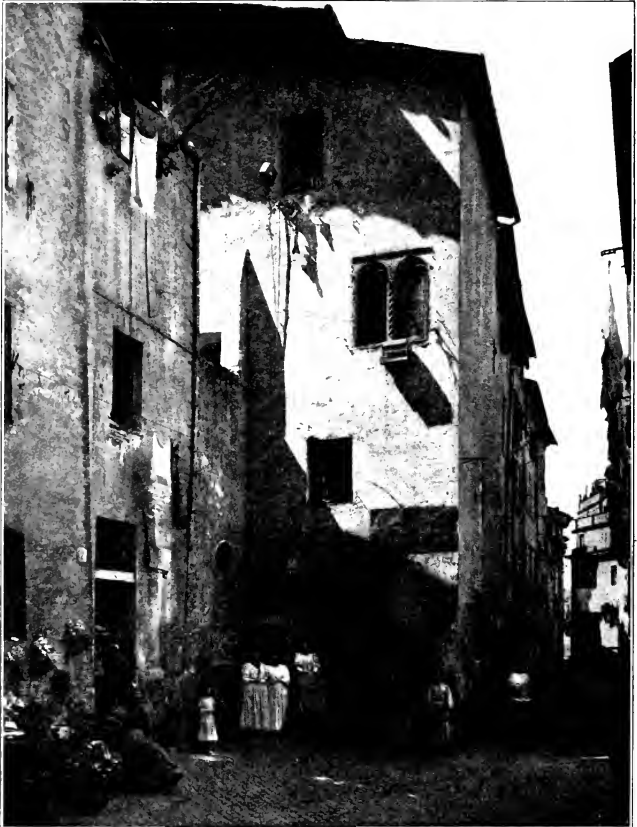
ST. PETER'S.

been told in prose and poetry, on canvas and in marble. Fearing I have made no new discoveries, I realize

"How much a dunce that has been sent to roam  
Excels a dunce that has been kept at home."

During the different ages the city has varied much in population; at the present time it has about 300,000, while under Augustus

its numbers were 1,300,000 and under Vespasian 2,000,000. Rome was an aged city when the Apostle Paul occupied apartments in the Jewish quarter. I was permitted, this day, to step into his former bedroom, and look from the same window from whence he so often



ST. PAUL'S RESIDENCE.

gazed; and I thought, did he look from out that window into the starlit heavens for a sign of the second coming of Jesus, and did he close it night after night, saying, with a heart full of faith, "It will surely be given me to-morrow, to-morrow."



FOUNTAIN OF ATLAS.

We are too early in the season to view the city in her most attractive features, for Rome particularly needs sunshine and balmy



THE FOUNTAIN OF MOSES.

weather, as she is naturally cold and rocky, barren of color, and thickly built of stone and marble; even the numerous fountains



which adorn the city have scarcely a green shrub about them, or a patch of grass; many of these fountains are beautiful works of art, especially the one where Moses is sculptured in gigantic proportions



ARCH OF TITUS.

and represented as having struck the rock, in response to which the water comes gushing forth improvising its own music and dancing fantastically in its white cloud of spray.

That deserted part of the city, sacred to the elderly ruins, no doubt looks cheerless enough at all times, but viewing it as we did through the cold mist and rain, it appeared dreary indeed. That portion of the city is called Old Rome, having narrow streets, some of them without sidewalks, while others have a narrow walk on one side only. New Rome presents a more attractive appearance with wider streets and fit pavements; the buildings average well, and the shops display a great variety of attractive merchandise. Fine jewelry, precious stones, superior photography, painting and statuary, attract the eye and pleasantly tax the brain from morning until



TEMPLE OF VESTA.

night. For ages numerous sculptors here have devoted their lives to the perfection of mythological subjects; each ambitious to create a perfect Venus—Venus as beautiful as when she came dripping from the sea; consequently we find Venuses of every age and proportion; some colored by time, others fresh from the chisel pink and white, and as fair as the morning, the hair waving over their graceful bodies, questioning eyes, fleshlike arms, dimpled hands, and looking as though Galatea-like, they were about to move,—to speak. Others have passed by their young life and days of beauty and perfect form, and are no longer attractive, save to savants, or

students of antique sculpture. Time, who never rests, has been at work changing the delicate tints of their bodies, until they have become sootish-gray, ravished and mutilated; one having lost a hand, or arm, or leg, or nose, another with thigh broken; lifeless all, remnants of petrified Venuses.

\* \* \*

Many private galleries are thrown open to the public on certain days in the week. Yesterday we visited the Villa Borghese, open to strangers on Saturdays only. It is situated a short distance from



THE VENUS OF CANOVA.

the city in a large green park, surrounded by noble trees. We were charmed with the collection, room after room being filled with the best works of the most celebrated artists; it was there that I found the one perfect woman, the work of Canova, greatest of all sculptors living or dead. His model, formerly an occupant of this villa, was Pauline, wife of Camillo Borghese and sister of Napoleon. She was a modest and beautiful woman, and report says that when some society ladies expressed their holy horror that she should have posed without clothing, she innocently replied, "Why, the room was warm."

Probably no other city is so frequented by tourists and travelers. We daily meet Americans and Europeans who are enthusiastic over what they have seen and eagerly expectant of the future.

It would require a lifetime to familiarize oneself with the Vatican, the palace of the Pope; it is the great storehouse of knowledge and of art. It is said to contain thousands of apartments, some of which are of great beauty, such as the Sistine Chapel, which is decorated by Raphael, Giulio, Romano and their scholars. The library is large and one of the finest in the world, and the space it occupies exquisite in design.

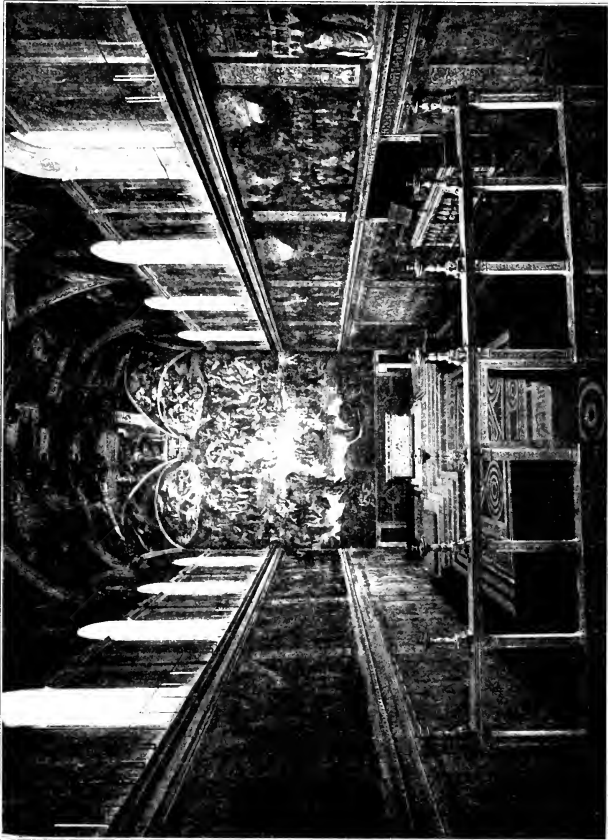


GROTTO OF THE NYMPH EGERIA.

The Vatican contains a grand museum, extensive galleries of antiquities, both Christian and pagan, and there is no end to the statuary, bronzes, vases etc. The hanging works of art, including the pictures, would, I think, cover the entire wall of China. Here is to be found every variety of paintings from the picture executed by the boy who first held a brush, up to the work of the most renowned artists. As in other celebrated galleries there are to be seen—or rather not to be seen—many old pictures, so old and dingy that pains come into one's back while bending this way and that, to so strike the light that some part of the pictures may be discernible,

and your back becomes stiff from craning and twisting about for the same purpose; all of which is hard labor without compensation.

A delightful home the good Pope has in the Vatican, surrounded as he is by everything desirable that art, talent and money can collect



INTERIOR OF THE SISTINE CHAPEL.

and deposit for man's delectation. His body guard and serving attachés are dressed in striped suits of yellow, and as they move busily hither and thither they give the necessary color and life to the massive stone buildings. An extensive space is occupied by the

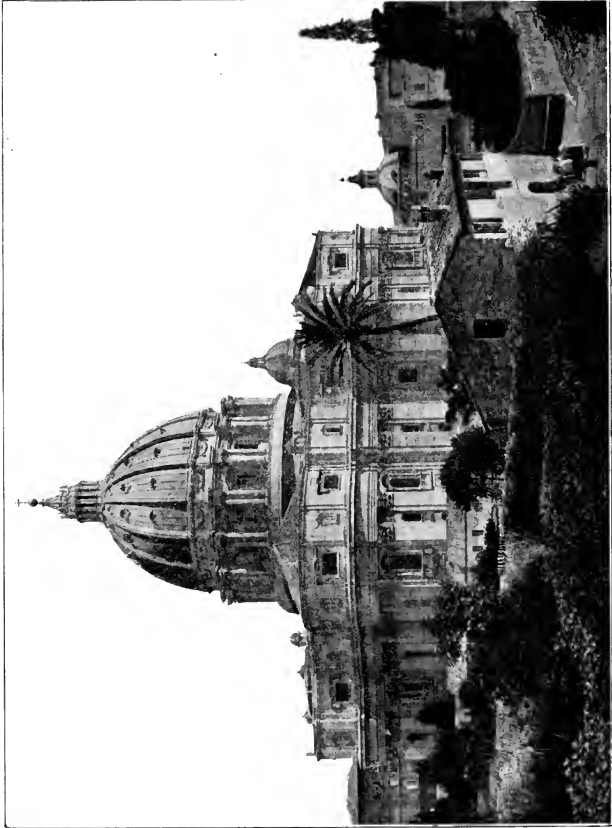
workers in mosaic; some of whom are employed in cutting out little square pieces from stone, or shell or glass; others are at work in the manufacture of the opaque glass or smalts from which the little pieces are taken; in glass alone they produce twenty-five thousand



INTERIOR OF THE CAMERA DEL SEGNATURA.

shades. In different rooms and alcoves the artists are at work cementing in place these toy bits of glass and stone, often working on the same subject for a very long time; several pieces done for the church of St. Peter's represents the work of twenty years each. The origin of the art is unknown and is past finding out, which,

alas, goes to show that even history is not lasting, but must die and be forgotten. The oldest mosaic work I have seen is in the pavements of Pompeii; it is a favorite art with the Russians, and in recent years they have excelled.



ST. PETER'S FROM THE EAST.

Rome possesses only three or four Protestant churches, the remaining three or four hundred are Roman Catholic, and the wealth they represent is enormous.

My first visit was to St. Peter's, the largest and most gorgeous cathedral in the world, and built upon the reputed grave of St.

Peter. As I pull aside the heavy leather curtained door, and, as it were, shove myself in, the first surprise is bewildering. Am I in a church, or have I made a mistake? I behold so much at the one first glance that I am dazzled, as one who looks at the sun. I pause in admiration, collect myself, and move slowly on realizing that St. Peter's is indeed the god of churches, the combination of all in one. Contained within its walls are a wonderful collection of paintings, and the perfection of statuary. The sweetest music you hear coming to, and going from you, floating above you in the golden dome and chasséing in and out among the flying cupids. One would



ST. PETER'S.  
(Villa Panfil.)

not be surprised at any moment to behold the Opera of Nero, or witness the ship scene in Anthony and Cleopatra, so much is continually going on. Instead, however, we witnessed the representation of the Crucifixion. The priests and boys were in gorgeous costumes of red, trimmed with gold, and were marching around the body of the church carrying long lighted candles, and a very large cross, looking as though made of the entire trunk of a tree, and singing as they marched to the accompaniment of the organ.

Here and there about the building are beautifully decorated little chapels, where in one room or another, and frequently in many



rooms, religious services were progressing. We attended a priests' service in one of these chapels which appeared to me as odd and meaningless as that of any Eastern worship I had witnessed. Was it owing to my ignorance of the language and of the symbols? The priests first read a few verses in a strange tongue, and knelt and rose many times within an hour; they burned incense until one could hardly breathe, and several times they drank wine; they embraced each other, and kissed certain portions of the book which at times they held over the incense; pages and servants were kept busy arranging and smoothing out their robes; they partially undressed and dressed repeatedly during the ceremonies, which were interspersed with chanting and jerky music. I did wish that some of those old white-haired priests would step forward and in plain English tell us truly just how far they had traveled on the road of religious knowledge, and all they had learned by the way. If hearts could be revealed, their secrets known to us, they would differ very much from the masquerading words of the mouth. I fear if with our eyes closed we could hear our most intimate friends relate the true story of the heart we would not recognize them.

Far different from the priests' showy exercises were those of the poor silent figures scattered over the church kneeling in quiet and out-of-the-way places trying to get from heaven that consolation which they so much needed to carry them through this world of trouble, which had left them little except hope. We were shown into the private dressing-rooms of the priests, and were fortunate in meeting a party who were influential enough to procure us admittance, with them, into the private apartments of the church where were kept the gold, silver and precious stones, as also the Pope's bejeweled crowns. In large glass cases were to be seen the presents that had been given by the people to the different popes; it was a rare collection. The Pope's jubilee is celebrated every twenty-five and fifty years, the presents given are numerous and many of them are of great value. We also examined the priests' finer robes of gorgeous colors, and embroidered with gold.

The designers and artists who decorated this cathedral seem not to object to the nude in art, in fact the tendency runs that way, as for example, one woman was chiseled so voluptuously in white marble that she attracted much questionable admiration, and the Pope fearing its influence would tend to drag men to earth rather than lift their thoughts to heaven, ordered a portion of her lovely form to be covered with metal. It is still, however, one of the most notable and admired works in St. Peter's. St. Peter's cost forty

million dollars, and it requires thirty thousand to mend its clothing each year. One hundred and fifty popes are buried beneath the church. Above the many confessionals are written in gold letters some word, or sentence, in the different languages, so that each penitent may easily find the priest who can speak in his or her own native tongue.

As I stood inside of the great cathedral and looked at its grandeur it seemed as though poverty in the world should be as a thing unknown.

[TO BE CONCLUDED.]

## PIGS IN A VEGETARIAN SUNDAY SCHOOL.\*

A TRUE STORY FOR A NEW ÆSOP.

BY ALBERT J. EDMUNDS.

THERE is in Philadelphia a vegetarian church. It was founded at Salford, Manchester, England, in 1809. The first members were largely drawn from the Established Church, and others from the ranks of the Swedenborgians, then a rising sect. Their leader was a certain Mr. Cowherd, who had been a Curate of St. John's Church, (now Manchester Cathedral) under the celebrated John Clowes (pronounced Clōz). Clowes has been immortalized by De Quincey, in the latter's essay on "A Manchester Swedenborgian." The creed of the vegetarian sect was thoroughly "New Church," as may still be seen from the current edition. It differs from Swedenborg only in minor ways, and includes a plank in its platform making abstinence from flesh and wine compulsory.

In 1817 a number of families, led by the Rev. Wm. Metcalfe, came to Philadelphia, where in 1823 they established a church on *Third Street, above Girard Avenue*. At first it was of wood, but in 1845 a substantial brick building was put up. Metcalfe died in 1862, leaving a widow (his second wife) who survived him into the present century. She died at eighty-five with her hair still almost black. She had never tasted fish, flesh or fowl in her life (1819-1904). After the founder's death the church began to languish, and for many years past has made no new converts. Every member who dies makes one less.

\* Being in the midst of printing the fourth edition of *Buddhist and Christian Gospels*, I have not time to verify the facts and dates here given; but most of them have been fixed in my mind since I was thirty, and I doubt if there is a single flaw. My authorities are: Personal knowledge; White's larger *Life of Swedenborg* (London, 1867); Metcalfe's *Out of the Clouds* (Philadelphia, 1872), presented to me by the author's widow; the *Dictionary of National Biography* (London, 1885-1904), article "Cowherd"; the old Philadelphia Directories, and other matter at the Historical Society of Pennsylvania.

In 1890 there was an agitation to move. The neighborhood, which was in the fields in 1817, was now crowded, and, worse than that, a sausage-mill had been built next door, and the steam from the engine was discoloring the tombstones. But how could the members move? The only bidder for their property was the pork butcher, and to him they could not sell. At last, however, the estate was put into the hands of an agent, and their consciences were clear. But the agent was not a vegetarian, and promptly sold out to the pork butcher. Then came the nemesis of fate: upon the very spot where a vegetarian church and Sunday school had been established for so many decades there were hams piled up to the ceiling! On Easter Sunday, 1891, the church was opened at its present location on Park Avenue, where it stands back to back with Conwell's Baptist Temple. When it was down at the original site I was a frequent attender (1887-1890), and have seen many members pass away. The present Pastor, Rev. Henry S. Clubb, is an octogenarian of original character and varied experience. A journalist under Horace Greeley, a quartermaster in the Civil War, wherein he was wounded at the battle of Corinth, the founder of a vegetarian magazine (*Food, Home and Garden*), and the promoter of all sorts of new experiments in diet, Mr. Clubb is one of the picturesque figures of our city.

On Christmas Eve, 1907, being troubled with loss of sleep due to city noises, I secured a home with a Quaker family on Corinthian Avenue. This street is perhaps the only one in Philadelphia which fulfils the artistic requirement that its axis points at a fine building. This is Girard College, whose Corinthian columns doubtless give the street its name. My Quaker friends being quiet and affectionate people, I settled down to have some genuine rest at last. Too well do I know what Shakespeare means by Macbeth murdering sleep. Alas! I soon discovered that this stately avenue, being free from street railways, was the regular thoroughfare for cattle being driven at midnight to the slaughter-house! Many a time have I been awakened by the cracking of whips, the shouts of brutal men, and the panting of distressed beasts under my windows. Last night it reached the climax. Among a herd of swine, which took at least ten minutes to pass, one pig broke its leg close to where I lay. Our household was soon awakened by its dismal yells. The victim was evidently middle-aged, for they were too hoarse to be called squeals. At the breakfast table we exchanged impressions, and one of the company informed us that the pigs were *on their way to a slaughter-house on Third Street above Girard Avenue!*

“Ah!” said I pensively, “pigs on their way to the vegetarian Sunday school.”

Every word of this story is literally true. Even Mark Twain could not invent anything funnier than facts. Indeed, it often seems to me that the world itself is a huge Rabelaisian joke.

MORAL.—ON THE PHYSICAL PLANE, THE DEVIL IS STRONGER THAN GOD.

## ETHNOLOGY OF GREEK MYTHOLOGICAL TERMS.

BY THE HON. WILLIS BREWER.

THE Editor of *The Open Court* is certainly correct in his statement in the June number that other names in Greek mythology were adopted from Egypt besides those mentioned by me in my article in the May number. And I doubt if the remark can be confined to the names in the Greek pantheon. The "vases of the Egyptians" are full to the brim, and should be opened. For an entire century we have had the Rosetta stone, more to be prized than the lamp of Aladdin or the Golden Fleece, yet our lexicons show no traces of its revelations, and our literature has been little enriched by this unveiling of Isis. Thus, while the remark of Herodotus, that the Hellenes derived the names of nearly all their deities from Egypt, was made very long ago, we read with surprise in the last edition of the *Encyclopædia Britannica* that the name of Herakles is obtained from the goddess Hera and the word Kleos or "glory"; to which explanation all the traditions of this man-god are strictly opposed. No less singular is the general and ancient assertion that Psyche derives its name from a "butterfly," Aphrodite from "sea-foam," etc., while as to the war-god Ares speculation runs riot.

P-Syche seems to me clearly the Egyptian word Saa<sup>h</sup>, which Budge renders "spiritual body"; and seems to have been precisely the vulgar concept in our day of a ghost, as, indeed, it had the same in the day when there was "something rotten in Denmark." P-Saa<sup>h</sup> is "the ghost" of a dead person, in Egyptian eschatology, and was a phantom within which the Ba or "soul" survived, and went about; the Ba being usually depicted as a bird with human head. The word Pa-Sa<sup>h</sup> in Hebrew is rendered "Pass-over," and I sometimes think that if we take the Exodus of Bene Isera-El as an allegory of a descent into the Ma-Debar or "from Speech" (the Egyptian is "new speech" or Mada-Bar) we might better

understand the spring observance of the return of the sun from its passover with the Aabera-im or "passers-over" ("Hebrews") in the Aaber-ah or "ferry-boat" (2 Sam. xix. 18); but that is a delicate subject.

Ares the warrior would seem to me the same as 'Orus, the Greek for 'Heru, whom we usually read as "Hor-us"; and so the Greek Hera is the feminine. Perse-us seems to me P-'Eres or "the 'Orus"; and the Gorg-on was the Egyptian word Korea<sup>h</sup> or "night," with her Mades or "knife," whence Medus-a.

'Heru was the avenging son of As-ar or "Osir-is," but had the general attributes of a deity of light; and 'Heru means the "Above"; and so Ba-Aal the Palestinean name of Deity means "in the Above." 'Heru was an older name of Deity than Asar, who in later times became the father of the avenging 'Heru, by As-t, "Is-is." In one of numerous concepts of him we have 'Heru under the name Akel or the double lion, guardian of Sun-rise and of Sun-set. At Tanis or Zoan the famous warrior 'Heru of Edfoo was depicted as a lion.

Now 'Heru-Akel or the lion 'Heru must be Her-Akel-es. The Greeks readily drew their Herakles of the lion-skin from the Tyrian Melach-Areth or the "skin-king," not, in my judgment, Malech of the Kar or "city." The religion of the Tyrians and Hebrews was the same, in great measure, and so his name Molech extended beyond Jerushalem and beyond Jordan. But different localities applied to this lion-god different titles. The Egyptians received him back from Palestine, by way of Jerushalem, as 'Hi or Bes; and 'Hai in Hebrew means "beast," and as 'Hi-El he built (or rather was worshiped at) Jer-i<sup>h</sup>o. As Bes he evidently gave name to or took name from the city Je-Bus. In the hills further south he seems to have been called Je-Hud-ah; and in Idumea the name Æsav, or English "Esau," was applied to him perhaps from the Egyptian words Aash-Af or "much-flesh"; but he was Seair-ah or "hairy." Nearer the coast we have him as Shimesh-on, anglicized as "Samson"; Shamash or the "Sun" having for consort De-Lil-ah, which is not strictly Lill-ah or "night" so much as it is the Egyptian Ta-Lel-et or "stroller," "wanderer," and connecting with the Akkadian sucuba called Lil, who as Lal-ath or "near-to-be-delivered" was wife of Phi-Ne<sup>h</sup>as and mother of Ai Chabod; Phi-Ne<sup>h</sup>as in Egyptian meaning "the black," and Chabod is the Egyptian <sup>k</sup>Haibit or "shadow," who as Io-Chebed was mother of Moshel. A-Besh-Alom, who polled his hair every year, is the "shameful-youth" who deposed his father, and belongs to this "hairy" hero-concept. At Gibe-ah we have him as Sha-Aul.

or "Saul," the Usho of the Phœnicians, and the Ushu-Gal or "exceeding-big" of the Akkadians and Chaldeans, also rendered "ogre."

His name Je-Hud-ah interests me. Tamar made him a Buz or "laughing-stock," but Bo-Aaz was perhaps an old name of him at Beth Le<sup>c</sup>hem, where he is "drunk and down" when Ruth came to him "in Lat," as Lot's daughters came to him after the Gomorrhah or "sheaves" were dealt with. It is singular that, taking Je-Hud-ah as the lion-god <sup>c</sup>Heru-Akel, I must be the first to tell you that an oracle written after the Macedonian times told that the sceptre would not depart from Je-Hud-ah till Shil-oh came, and that the reverse of Shil-oh is Ho-Lish or ho-Lis, which in both Greek and Hebrew means "the lion," and A-Lesh-Ander of Macedon was the "lion-man" of this Hebrew oracle, since there is no x in Hebrew, and the play is good.

Howbeit, the old "beast-god" ruled in Hebrew story till supplanted; and, as Ba-Aal or Molech, children at Jerusalem were sacrificed to him to the days of Jeremiah. But what could you expect in a land of giants and ghouls, of Aam-Alek or "blood-sucker people," but that a giant-killer would be the popular ideal or idol? At Je-Bus there was a rock, shaped somewhat like a "skull" or Gol, and so they told that the man-god David killed a giant named Gol-Jath, and brought his head thither; but Gol-Gath became avenged on the son of David when the Gospels came to be written.

Prometheus seems to be the Egyptian Pe-Rom attached to the Greek word Theos; Pe-Rom meaning "heaven-man" or "the man" in the later Egyptian (Herod. 2:143). Phoeb-os seems Pa-Hab or "the messenger," a name of "Thoth," and he was the "wise" or Re<sup>k</sup>h—the Latin Rex, the Greek Arch-on—and Re<sup>k</sup>h is also "counsellor"; but, as the <sup>k</sup>h and S<sup>h</sup> are interchangeable in Egyptian, Re<sup>k</sup>h is perhaps the Hebrew word Rosh or "head," "first."

Poseidon, lord of the waves, seems to me not Egyptian, but the Chaldean words Apsi or "the Ocean" and Adon or "lord"; but the Latin sea-god Nep-Tune seems the god Tu-Nen of Memphis, a name of Pata<sup>h</sup> or "Ptah"; hence Neb Tu-Nen, "lord of rest," perhaps, suggests Noa<sup>h</sup> or "rest," and Tannin or "sea-monster" (Gen. i. 21), and Nun or "fish," in the Hebrew.

Ha-des seems ho-Dua-as, or in Egyptian "the Dua-t," the future world. The Latins called its king Pluto, which seems the Egyptian Pe-Lu-t or "the Gate" of Osir-is, as if he sat at the gate; but there was a secret place in the Dua-t for Osiris, who was judge of the dead, called Top<sup>h</sup>et, which was perhaps the "Tophet in the valley of Ben Hinnom" at Jerusalem, and Hinnom was probably the



god <sup>k</sup>H-Num, the Jupiter Pluvius of the Egyptians, for drought was evidently the chief motive for the sacrifice by the Hebrews of their children to the fire-god; but the old waterer <sup>k</sup>H-Num became in Greece the cup-bearer Gan-Nym-ede, while the Nile or <sup>c</sup>Hapi became Hebe, and from Baa<sup>h</sup> the lord of the "inundation" or Baa<sup>h</sup> we seem to have Bakch-os, whom the Greeks identified with Osir-is; and both went to and returned from Ho-Du (Esth. i. 1), hence their Greek name Dio-Nyss-us is fair Hebrew for Adon-Iessa or the "risen-Lord." Hades or Osiris as judge earned a gloomy repute among "the quick and the dead," and the timid betook their prayers to shrines of the gentler sex, as well as to saintly intercessors; hence most religions have populated earth and heaven, not only with divinities, but even with "doctors of divinity." The Hebrews did not personify their She-Ol or the Egyptian "great-Lake," She-Ur, though at one time I suspected this was done, as their first Malach and Meshia<sup>h</sup> was the imperious Sha-Aul, who as the "desired" or <sup>c</sup>Hamed-eth gave name to the Arabian Mo-<sup>c</sup>Hammed; but there seems to have been a disposition to identify him with Jove or Jupiter, for his Gevi-eth (1 Sam. xxxi. 10) or Gupath (1 Chr. x. 12), rendered "body," is suggestive, while its final burial at Zel-aa suggests Zel or the "Abyss"\* (Jonah ii. 3); besides which the word Malach seems the Chaldean Mulgi who was lord of the Abyss or Under-World, though the word Maleach or "worker," "angel," "messenger," in Hebrew, is equally probable. Suten or "king" in Egyptian suggests the Hebrew "adversary" or Satan, for the Jewish hierarchy detested "kings" as much as the Athenians and Romans, and yet the Egyptian word <sup>c</sup>Hen, rendered "majesty," "prince," and their Neter <sup>c</sup>Hen or "prophet," evidently gave the Hebrew word C<sup>h</sup>ohen or "priest."

De-Meter at Athens, the Latin Ceres, is admitted, I believe, to be the Egyptian Mut or "mother," or Ta-Mut or "Earth-Mother," applied to all the phases of "Isis." She was, however, in Egypt, the aggrieved and sorrowful Earth, and her legends are humanlike; whereas "Hathor" or <sup>c</sup>Het-<sup>c</sup>Heru ("house-of-Horus") is celestial, and connects with sun worship; hence aspects of brightness and levity and love were associated with her; the Greek Er-os being a form of her name, and of course Hera, while the Hebrew word Her-ah or "to conceive" seems from her name and impress. She and "Horus" are alike associated with Horiz-on, and our Oris-ons

\* See Zechariah, i. 8, where the man on the red horse stood between the the Hadas-im that were in the Ma-Zul-ah or "Abyss," and these "devils" were sent to walk to and fro in the Earth (Job. i. 7; ii. 2; 1 Peter v. 8).

and Mat-ins still include in them supplications to the great Mut ; just as, when Pharaoh repented, Mosheh went with (not "from") him, and ia-Aatar to Jehovah (Ex. viii. 26 ; x. 18), who speaks (Zeph. iii. 10) of his Aathar Bath-Phuz as fetching offerings from beyond the rivers of Ethiopia, for Hathor's name seems to have acquired this meaning from her votaries ; and this Greek form of her name is of kind with that of "Horus" when the Joel (iii. 14) speaks of the valley of °Har-Uz.

A-Phrodite, as I stated in the May number, seems certainly Pha-Raa-Da-t or Pha-Raa-Tut, "gift-of-the-Sun" or "vestal-of-the-Sun." The Greeks identified Aphrodite with "Hathor," but a Hetera at Athens was a "courtesan." Vestals in some Egyptian temples were called Neter Tut or "divine handmaid," and Ma-Tuta at Rome thus perhaps derived name. The "cow" or Aha, a type of fecundity, became the Greek Io, and Hathor was often depicted as a cow ; and the solar character of Theseus and of David may be suspected from the fact that each had Ægal-ah or "heifer" as wife, for we may here suspect Hathor, the horned Aashtor-eth. Shimesh-on's first wife was Th-Oan-ah, not "occasion" (Judges xiv. 4), and the Egyptians called this Syrian goddess Aan-ath, depicting her with a panther-skin, and she had a temple at Thebes, but was perhaps the same as Tan-oth or "lament," the daughter of Je-Petha'h (Judges xi. 40), since the usual aspect of the wife of Pata'h at Memphis was Sekhet the lion-head goddess, called also Mer-en-Pata'h or "beloved" (Mar-y) "of Pata'h." And Pata'h was the Hephæst-os of the Greeks, whose wife was Aphrodite. Tyndar-us the father of Helen seems to get name from Ta-en-ta-Rer-t or "Tentyra" ("Dender-ah"), chief seat of the cultus of Hathor ; so that Helen and Hathor are the same.

But there is much of this subject, and it might tire the reader to go further.

## A FLY'S POINT OF VIEW.

BY MRS. H. C. PINNIX.

‘MOTHER, what sort of an animal is that two-legged creature?’ asked a youthful fly of the maternal insect. ‘I notice that that sort never goes on all-fours.’

‘That, my child, is the most sagacious of all the lower animals. An all-wise Creator seems to have endowed him with instincts nearly allied to reason, to the end that he may provide for all our wants. But for the biped man, the great race of insects, of which ours—the fly race—is the crown and capital, could not exist. It is a part of the scheme of things that this lowly creature should toil his whole life long in our service. He contributes incidentally to the maintenance of the plebeian insect races. The flea, the bedbug, and other members of the numerous parasite family, he allows to pasture upon him. But it is for the fly alone that he puts forth his strenuous efforts—that he toils through summer’s heat and winter’s cold.’

‘Do you suppose that God made him just for that?’

‘Why, of course my child. I don’t like the tone of your question. It is too skeptical. Of course all the domesticated animals—horses, dogs, cats, men, etc.—were created for our benefit.’

‘They seem to take up a great deal more standing room in the universe than we do,’ suggested the young person.

‘The size counts for nothing, my dear. It is brain—intellect—soul—that constitutes the difference between us and these creatures.’

‘Who knows but that men and women (that is what you call the females—isn’t it?) have minds and souls too?’

‘Why, whoever heard of such a thing?’ gasped the mother fly.

‘They exhibit reason,’ persisted her offspring.

‘Instinct you mean, my dear. You cannot compare their work—their architecture, for instance—with that marvel of constructive ingenuity, the honey comb. The bee, although an inferior creature

to Us, still belongs to the great insect family, the only created beings endowed with reason and intelligence."

"But this creature you call man has erected some wonderful structures."

"None that will bear comparison with the work of the coral polyp. The island upon which we live was built up by that intelligent insect. When he had established the foundations, then man came and made ready for Us—the end and aim, the perfect flower (to speak in metaphor) of Creative Effort. It is for Us that man erects these enormous edifices you see around you. He was endowed with instinct to that end. You will appreciate the beautiful design of it when you note in every dwelling house, however large or small, an apartment called the kitchen. My child, that kitchen was built that food might be prepared in it *for Us*. Food is prepared in it, three times a day, *for Us*. *For Us* man sows and reaps, and gathers into barns; *for Us* he slaughters his nearest kinsman, the hog, and that nobler animal, the cow, serving up their remains in appetizing dishes to appease our hunger."

"How do you know all that—know that God made all these men and women just for our benefit—to minister to our wants? They are much bigger than we are."

"There you go again. My child, I must supervise your reading a little more. Somebody has been putting notions into your head."

"I believe that these two-legged animals are just as much the objects of God's care as we are, and I don't believe that they were all created just for our benefit either."

"I shall have to speak to your father about you. He is a very wise fly and can explain things better than I can."

"I hope then that he will be able to explain the yearly deluge that sweeps millions of us out of existence. It recurs with the periodicity of the equinox (I wonder if there is any connection between them). The female of these bipeds arms herself with a small tree—"

"A broom," corrected the mother fly.

"A broom then, although it looks like a small tree to me. She dips this broom or tree into a small ocean of soapsuds—after that, the deluge. Whole generations of us are swept away in the cataclysm of one house-clean. Wherefore? I say—that is, reasoning from your premise, regarding the fly as the objective point of nature's efforts. I should think that she would be at more trouble to conserve what she has been at such infinite pains to produce."

"The ways of Providence are past finding out," replied the pious mother fly.

"I don't believe we are as high and mighty as we think we are," observed the daughter insect. I cannot believe that all these magnificent buildings were constructed just for us to speak. Why should I believe it? Who knows? Who has been told by the Great Architect—the eternal Noumenon behind ever-changing phenomena—the meaning of it all? Into whose ear has He whispered the great secret? Who knows that a fly is wiser than a man? Who knows but that there are higher intelligences yet—beings as far beyond Us as we are beyond the humble creature man? Somewhere among the innumerable islands of the illimitable ocean there may be more God-like beings than the Fly."

"Impossible. The very thought is blasphemy. You take the *raison d'être* out of things when you degrade the Fly from his supreme position—when you make him other than the climax of creative effort. The universe is inexplicable otherwise."

"These men and women may have more reason than you give them credit for. They may have souls. They seem to have a language."

"Not intelligent speech like ours. The horse neighs, the cow lows, the dog barks, and man jabbars. Only flies discourse understandingly."

"How do you know that? Do you suppose a man or a dog understands our language? They probably consider it just a buzzing."

"I haven't the patience to argue with you. Go and study your catechism and learn what all the flies from time immemorial have taught and believed in, and never let me hear you again presume to set up your opinion against the cumulative wisdom of your ancestors. I very much fear that you are a degenerate fly."

## THE SAMARITANS.

BY THE EDITOR.

THE character of the nationality and religion of the Samaritans has been a problem for centuries. They are said to be the ten tribes of Israel mixed with Gentile immigrants, and they possess the Pentateuch in a form which shows some slight but important differences from the reading of the Jewish Pentateuch. They recognize Moses as their prophet and believe in Yahveh as the God of Israel.

The Pentateuch of the Samaritans is now being edited by Dr. A. von Gall, and since the edition is critically made with a great number of text references we may expect that it will be of great use to archæologists, Hebrew scholars, and historians.

Articles by Dr. Wm. E. Barton on the Samaritans and the celebration of their passover on Mt. Gerizim, have appeared in former issues of *The Open Court*. Dr. Barton has been in Nablous, the capital of Samaria, and counts the High Priest of this ancient sect among his friends. It will be of interest to our readers to know that another scholar, who has also traveled through Samaria and studied most carefully Samaritan history, literature, and present conditions, has written a book on the Samaritans which is within our knowledge the best source of information on the subject. The author, Dr. James Alan Montgomery, is Professor of Old Testament Literature and Language at the Philadelphia Divinity School, and his book is an expansion of a lecture course which was delivered as a series of the Bohlen Lectures.\*

The book is characterized by the author as follows:

"In large part this work is a digest of the labors of many scholars for over three centuries; in so far it is the result of painstaking investigation in a widely scattered and recondite literature. At the same time, while he has made no pretence at original hypotheses,

\* *The Samaritans; the Earliest Jewish Sect*. By James Alan Montgomery, Ph. D. Philadelphia: John C. Winston Co., 1907. Pp. 358.

the author believes that he presents ampler treatment of the subject as a whole than has yet been attempted. The difficult problem of the origin of the Samaritan sect has been here discussed in the light of modern criticism as a preliminary to the subsequent history. Their own Chronicles have been carefully explored for historical data, illustrating or adding to the foreign sources which up to within fifty years have been almost the sole means of information. The Jewish, Christian, and Muslim references have been collated, and a digested treatment of the Talmudic references is offered. The Samaritan theology has been treated formally and at some length, with a full apparatus of citations to the literature, especially the Liturgy, the theological importance of which has hardly yet been recognized."

The book is a stately volume of 358 pages containing twelve chapters, relating how the Samaritans had been forgotten, and how their existence was rediscovered. We find a description of the land and the ancient city of Shechem. The author introduces us to the life of the modern Samaritans, but the most interesting part of the book is Chapter 4 on "The Origin of the Samaritan Sect." The Jews looked upon them as Gentiles and called them Kuthim or Kuthæans because the Assyrians repopulated the country from the land of Kutha. They are said to have worshiped their own Gentile gods, but lions came among them and soon they were anxious to worship the god of the country. Thus it is said that they combined Gentile paganism with Jewish Yahveh worship. Josephus's descriptions of the Samaritans are self-contradictory and so are all those derived from Jewish sources. We learn from them only that a hatred existed between the two races in spite of their kinship. Judging from the Assyrian inscription of Sargon, 27,000 natives were deported while the rest of the population, which is stated to have consisted of 60,000 landed proprietors, remained at home. There is a probability that more than one deportation took place, but the character of the country remained Israelitish and the religion appears to have always remained purely Mosaic. There is only this difference, that the Samaritans worship on Mt. Gerizim, the Jews on Mt. Zion, and in this very point the Samaritans follow the older tradition, for the exclusive worship on Mt. Zion dates from the temple reform under Josiah. The confession of faith of the Samaritans most assuredly contains nothing pagan. It reads thus:

"We say: My faith is in Thee, YHWH; and in Moses son of Amram, Thy Servant; and in the Holy Law; and in Mount Gerizim Beth-El; and in the Day of Vengeance and Recompense."

Their belief in a day of vengeance and recompense is not contained in the Jewish scripture but, according to the Talmud and other sacred traditions, the Jews believe in it as well as the Samaritans and the Christians. The hostility between the Jews and the Samaritans originated when Cyrus allowed the exiled Jews to return from the Babylonian captivity and restore the temple at Jerusalem. The Jewish reformers were very strict and enforced with great severity the statutes of Josiah's reform (commonly characterized as the Deuteronomy), thus causing quarrels among the Jews which resulted in driving out those who would not separate themselves from their Gentile wives. The discontented fled to Samaria, and the Samaritan, who would not accept the doctrine that Yahveh could only be worshiped on Mt. Zion in the temple of Jerusalem, received the discontented Jews with great hospitality. It would lead us too far to follow here the details of Samaritan history, and recapitulate the charges of the Jews against them as well as the views of the Christians. It will be sufficient to remind our readers of the part which the Samaritans play in the New Testament. There we find that in a disputation Jesus is called a Samaritan by the Jews (John viii. 48), where the word seems to be a synonym of fool. They say: "Do we not well say that thou art a Samaritan, and hast a devil?"

Jesus when traveling through Samaria is refused admittance, but he himself uses the Samaritans to point out a moral to the Jews. Of the ten lepers that were healed there was but one who returned and expressed his gratitude to Jesus, and he was a Samaritan. Jesus said: "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger." The original of this last word reads *allogenes* which is commonly referred to the members of another tribe within Israel translating the Hebrew *sar*. Thus the word is weaker than "foreigners" and implies that Jesus regards the Samaritans as Israelites. There is perhaps no more popular parable in the New Testament than that of the Good Samaritan which has given a good ring to the name "Samaritan" for all time. The Christian attitude toward the Samaritans finds expression in the conversation of Jesus with the Samaritan woman. Says Dr. Montgomery:

"The latter enters into a theological argument with the mysterious stranger: 'Sir, I perceive that thou art a prophet. Our fathers worshiped on this mountain, and thou sayest that the place to worship is in Jerusalem. Jesus says to her: Woman, believe me that the time is coming when neither on this mountain nor in Jerusalem shall ye worship the Father. Ye worship what ye know not, we



worship what we know; for salvation is of the Jews.' This theological depreciation of the Samaritans is exactly that of the Jewish Church, although deprived of all malice. The assertion of the peculiar privilege of the Jews was also the doctrine of the Christian Church, which followed its Master, being abundantly expressed by the broadest-minded apostle, Paul, e. g., Rom. iii. 1ff."

The Samaritans are dwindling away rapidly, and it is the last moment that we can still study their religion and traditions in living examples. They are at present about seventy souls. The main part of the population in Samaria consists of Mohammedans, Jews and Christians. The time is near at hand when the sect of the Samaritans will have died out.

Dr. Montgomery's book contains further the history of the Samaritans in the Hellenic period, under the Roman emperor, under the Christian rule in the time of Constantine, and finally under the sway of Islam. He describes the Samaritans at home and abroad, collects the opinions of others scattered through Josephus, the Talmud and other rabbinic literature. He describes their theology, their belief in God, angels, Moses, the patriarchs, priests and prophets, Mt. Gerizim and their eschatology. Small as the Samaritan Church is, it is split up into still smaller divisions but in spite of the tradition of Simon Magus, the rival of Simon Peter who lived in Samaria, gnosticism had exercised but small influence upon their development. Samaritan history has passed through several languages, the Hebrew, Aramaic and Arabic, and its literature is quite extensive. The text of the Samaritan liturgy which is preserved in the British Museum fills twelve large quarto volumes of two thousand pages, and more matter can be found in other libraries of Europe. The Samaritans do not call themselves Samaritans except in a particular sense by attributing the meaning of the name to "observers" of the law. They usurp for themselves the old name of Israel, and in order to avoid the name "observers" (viz., of the law) in the Old Testament the word *Shomeronim*, the Jews call them Kuthim or Kuthæans or Kuthites. Dr. Montgomery's book contains a number of interesting illustrations, among them charts of the country, groups of Samaritans, Mount Gerizim, Samaritan coins and medals, Joseph's Tomb, Jacob's Well, rock cut inscriptions, the sacred scroll of the Pentateuch, etc.

The book will be interesting to any one who wishes to keep informed on the development of Judaism and Christianity, and will be indispensable to those who make a specialty of the significance of the Samaritans.

## RECENT PARALLELS TO THE MIRACLE OF PENTECOST.

BY THE REV. A. KAMPMEIER.

AT times in the history of the Christian Church, the desire has sprung up, that the so-called "gifts of the Spirit," prophecy and "speaking with tongues," for which the primitive Church was noted, be renewed again. This desire was always coupled with the thought that it was only the fault of the Church if these gifts disappeared, and that this was brought about by the worldliness of the Church and the lack of spiritual fervor and life. Such views and desires have then brought about occurrences similar to those stated in the New Testament. As examples of such movements, to renew the "gifts of the Spirit," I mention the Montanism in the second century and the Irvingites or the Catholic Apostolic Church, as they called themselves, in the thirties of the last century.

Similar occurrences happened again last year in Germany in certain circles of the "*Gemeinschaftsbewegung*," a pietistic movement to awaken more religious fervor and belief in the German State Church again.

The occurrences are very interesting from the psychological standpoint and also because they furnish a better interpretation of all those New Testament passages treating of the "speaking with tongues" (for it is of this alone I will speak) than all commentaries combined. Take up any commentary to find out what the "speaking with tongues" was, and after reading through pages and pages of different views cited, you will be about as enlightened as you were at the start.

I base my report upon two numbers of the *Christliche Welt*, March 12 and 19, 1908, a German liberal religious paper, which gives extracts from the reports of eye-witnesses as they appeared in different pamphlets and daily papers, and also extracts from pam-

phlets and papers circulated among those communities in which the renewed gift of speaking with tongues occurred.

I shall not quote the accounts of different eye witnesses on the character of the religious meetings in which the "gift of tongues" reappeared. These reports tell about such meetings in Kassel and its vicinity and other places in Germany. The character of the meetings according to these reports was generally that of a genuine old-fashioned revival and camp-meeting such as all are acquainted with in this country. There was much fervent praying, emotional singing, admonitory addresses, followed by joyous clapping of hands, shoutings, groanings, stammerings, confessions of sins etc. People fell to the ground and struck themselves with wild gestures. Some had visions and believed they saw the blood of Christ flowing; women embraced each other and shouted: "I have found the Lord Jesus." Others cast off articles of luxury, laying them upon the platform, and having thus renounced the sin of vanity joined hands in a religious dance. Everywhere reigned religious frenzy and hypnotic influence. But the most peculiar part of all this exaltation was the reappearance of speaking with tongues. Accompanied by strong convulsions of the body and nervous excitations, falling down upon the floor, first one, then more, broke out into inarticulate and unintelligible sounds, which formed words, then short sentences. The first impetus to this speaking with tongues among those people was given by two Norwegian young women who were brought to Kassel by an evangelist by the name of H. Dallmeyer. One of them had the gift of speaking with tongues and the other of interpreting them. Wherever they went the same phenomena appeared. One witness believes that he heard a sentence like this: "*Shello mo dal bad bad nots hikrei.*" Another this sentence: "*Sangela singela sing sing, mangala mangala mang mang.*" A third describes the sounds he heard as reminding one of the Polish language, because of the many consonant combinations, *tsch*, *rz*, and *tz*. A philologist belonging to the society who is acquainted with fifteen languages, thinks that he heard a simple uneducated man speak Spanish and Provençal. Before the speaking with tongues starts, as reported, a peculiar hissing and gnashing of teeth is heard.

The words and sentences spoken of course need interpretation. This is done either by the speakers themselves or by others. Here are some examples: "You deceivers, you bow down with the knees but not with the heart!—Who does not depart from sin is damned.—All people of the earth live in whoredom, gluttony, drinking, pride and avarice; I am a holy God. They will cry: You mountains

cover us, but there will be no escape. The storm is coming, soon there will be a decision.—There are people here who have stolen apples, who have taken money when in military service; who have not paid their bills. The whole hall is full of thieves. I will reveal more yet, I will cut sharper yet, I will write your sins upon your foreheads.—You still love your gold and your cow and your house more than me. Do you not know that he searches hearts and reins and knows everything that you think this minute?—There are some here who are bound to the flesh.”

Any one of course will say that these revelations contain nothing very peculiar and important. About this later.

The speaking with tongues also occurs in singing. Some say that entirely unmusical voices suddenly sing all right, that even while singing a change of voice occurs, that one who sings soprano suddenly sings alto. Yes some have even been reported to have performed chorus-singing in four parts.

A preacher by the name Paul, who publishes a paper, *Sanctification*, tells how he received the gift of singing in tongues. (No. 110, Nov. 1907 of his paper. Bramstedt Bros., Elmshorn.) He says: “A great number of hymns and melodies were given to me. Heaven must be over rich in songs. But what I spoke and sang, I could not understand, since I had not yet received the gift of interpretation. But instead I had received another remarkable gift. I could state that I sang in tongues well-known church-hymns. I sang the song “*Lasst mich gehen*,” thus:

*“Shua ca, shua ca  
o tshi biro ti ra pea  
akki lungo tari fungo  
u li bara ti ra tungo  
latshi bungo ti tu ta.”*

“Any one can see,” says Paul, “how remarkably these words rhyme. And what is more remarkable, there is more rhyme in this song in tongues than in the German words (!) When I made this discovery, I could not but praise God.”

In regard to the interpreters of tongues we are told that some see before them the letters or writing which contain the interpretation; others hear the interpretation; again others understand the dark sayings directly. It sometimes happens though that a saying can not be solved.

How do the speakers with tongues come to this peculiar ability?

We are told that a speaker with tongues tells a fifteen year-old

girl she will also receive this gift. And sure enough, in the next meeting her tongue suddenly breaks out in the wonderful language. Even at home the girl can not refrain from speaking in tongues. But not all get this gift so suddenly. Some must pray and wait for it long. We are told in their pamphlets that an American, Barratt, had to wait not less than 39 days for the supernatural gift, and that he wrestled in prayer for it uninterruptedly one day for 12 hours. And what did he experience in those 39 days? One day "something remarkable took place" in his jaws, but the real speaking did not yet set in. Another time he had "a wonderful sensation throughout the whole body." He then begged "a spirit-endowed Mrs. D. to lay her hands on him," but "the power" did not come. "Soon after this," he relates, "I experienced the previously noted convulsive motions in the muscles of the throat and my jaws took a firm hold, only stronger than formerly." Then after another meeting he once more prayed till late at night. Again he besought, and this time one of the brethren, for intercession and laying on of hands. He says, "Exactly in that moment the power of God began to work in my spirit. I fell into a swoon like Daniel (Dan. x. 8) in the face of this divine revelation. About half past twelve o'clock I sat directly upon the floor. Now my jaws and tongue were loosened, but no sounds came." Finally, after he had asked a Norwegian brother and the above-mentioned Mrs. D. for further intercession, "he succeeded" in speaking with another tongue.

A tilemaker in Gross-Almerode (a town in the vicinity of Kassel, where religious meetings were also held) first experienced a spasmodic feeling in his neck which pulled his head backwards. He had to lie down on a bench; then finally the speaking with tongues broke out in him. A shoemaker of the same place received the gift after a deep fervent prayer during the night; five times he spoke loudly with tongues; and then with a blissful feeling he went to rest.

But the most interesting are the observations which preacher Paul in Steglitz near Berlin made about his own case before he could speak with tongues. Paul was so impressed by the news that in America and Norway the power to speak with tongues had again arisen, that he went to Norway. What he saw there moved him to make a special study of the first letter to the Corinthians which speaks of the gift of tongues. From this he gained the conviction that he also should receive this gift. But when he read an article in an American missionary paper (Methodist), which said that nobody could know in truth whether he really had experienced "Pentecost"

till he had spoken with tongues, he was certain that he himself who had been baptized with spirit and fire, must also speak with tongues. From now on "he strove with his whole heart" towards that which God had in store for him. He patiently waited till God would give him the gift. He writes:

"I could not expect any help in this matter from any man, nor did I wish to. I did not therefore ask that any one should lay his hands upon me, as the apostles did. No, there was God's promise in his word, and he himself was there to fulfil his promise in me; and thus it came that I hungered and thirsted for the gift. I can not describe how strong this desire became."

In this frame of mind he held "nights of prayer" with other brethren. Meanwhile his lower jaw was now and then "touched so that it moved."

Finally the long desired thing happened: "On the 15th of September, in the forenoon meeting the power of the Lord came upon me and continued its work on my body throughout the whole day, as often as I was in the meeting. . . . In the evening we (seven brethren together) had another prayer meeting. Between 10 and 11 o'clock the effect on my mouth was so strong that my lower jaw, tongue and lips moved as if to speak, without any effort on my part. I was fully conscious at the time, entirely at rest in the Lord, deeply happy, and I let all this happen without being able to speak. Even if I attempted to pray aloud I could not, for *none of my German words fitted into the position of the mouth. Likewise no words of any other language I knew fitted the positions which my mouth now assumed.* I thus saw that my mouth was speaking silently in a strange tongue; and I perceived that it would yet be given to me to utter words correspondingly. About 11 o'clock most of the gathering returned to their homes, especially such as had to go to work early in the morning; and thus there only remained with me two brethren, one of whom was Rev. H. When we prayed my mouth again began to move, and I noticed that all I lacked was the ability to give sounds to the movements of my lips. I looked up to the Lord that he might vouchsafe it and soon I was moved to speak. But now something wonderful happened. It seemed as if a new organ was forming in my lungs which brought about sounds that would fit into the position of my mouth. Since the movements of the mouth were very rapid, this had to happen very quickly. In this way a wonderful language arose in sounds that I had never spoken before. I had the impression according to the tones, that it might be Chinese. Then came an entirely different language with an entirely different

position of the mouth and wonderful sounds. Because we had just had missionary meetings that day on behalf of China and the South-Sea Islands I naturally thought it might be a South-Sea language. I do not know how long I spoke thus—surely some minutes. Then I had to break out in German in praise and worship of my God. I was sitting during all this, nevertheless my body was shaken by a great power, though in nowise unpleasant or painful.”

The writer of the articles in the *Christliche Welt*, P. Drews, says very pertinently: “We need no better description of the gradual origin of speaking with tongues than this one. Every psychiatrist sees phenomena in this which are known to him as hysterics. Hysterical persons likewise fall into this peculiar speaking with tongues. They also form words which have no sense, repeat them, change them and thus utter single sentences, just as here described. A psychiatrist to whom the matter touched upon was given for examination, especially designated the words above mentioned, “*sangala, singala* etc.” as typical. He has a whole collection of such peculiar formations of words and sentences which he has collected from hysterical persons.—Neither is the origin of the phenomenon any riddle to the psychologist. It is the phenomenon of auto-suggestion and suggestion by others. Because the whole mind of Paul and Barratt (and surely also of many others) was fixed upon this one point, “speaking with tongues,” more and more other ideas were barred out of the mind, and finally—apparently with entire spontaneity, they began to speak with tongues. It is well known that such nervous excitations are contagious. If a girl begins to cry convulsively in some class in school, soon the whole class of girls will break out into tears. Very interesting in this respect is the communication of a disinterested observer of a meeting in Kassel. He says that his equally disinterested companion had felt that by remaining longer under the influence of this suggestion he himself would have been obliged to yield to the contagion.

The psychologist likewise understands very well how the “interpretation” comes about. In states of great excitement thoughts which occupy the interpreter’s mind at other times and are familiar to him, enter into his consciousness and find expression in the form of speech. The “interpretations” given above show in fact no great wisdom; but reflect the daily thoughts of these pious and devout people.

That “foreign” languages are heard even by a philological ear, is not surprising. Sounds reminding one of actual languages are likely to be expected. And if the hearer is convinced of the divine

nature of the phenomenon he will be the more inclined to accept it as genuine linguistic matter.

To be just, I will say that in some localities where these things occurred they did not meet with general approval and were criticized as surpassing the bounds of Christian sobriety. Some even criticized the phenomena as caused by the Devil. But as the communities among which these things happened are made up of believers in the divine revelation of the Bible who are opposed to any scientific study of religion, Bible and Christianity and the *Lehrfreiheit* in the theological department of German universities, such criticism has no force. Accepting the "gift of tongues" in the New Testament as some supernatural gift, they concede that such gifts can reappear, but they feel instinctively that something is wrong with those phenomena; they are ashamed of them and wish that they had not happened. Guided by the thought: "What will outsiders say?" they take about the standpoint of Paul who, according to 1 Cor. xii-xiv, also looked upon speaking with tongues as something supernatural (which was very natural considering the time in which he lived!) and spoke with tongues himself, but criticized the extravagant growth of the practice in Corinth as not tending to edification and from the standpoint of the unbeliever, who would consider it as madness. (Compare also Acts ii. 13: "They are full of wine.") Does this not throw an interesting light on the mixture of the irrational and rational in the origins of Christianity?

Those other critics who considered the speaking with tongues as coming from the Devil, used this argument. They said: "Daniel, Paul, John in the Apocalypse, when receiving the divine revelations fell on their *faces*, but the speakers with tongues in Kassel etc. fell on their *backs*, ergo it was another spirit that moved them, i. e., the Devil."

It is sad to see to what extent the slavish holding to the Bible as an infallible direct divine revelation, and the rejection of a scientific handling of religion, can lead.



## INDONESIAN LEGEND OF NABI ISA.

A STRAY CHRISTIAN ECHO AMONG NON-CHRISTIAN PEOPLE.

BY THE EDITOR.

STORIES travel from place to place and the exchange of thought among different nations has since time immemorial been much more lively than was formerly assumed. We know that the Buddhist Jataka tales, which are childhood stories of the Buddha, traveled from India to Greece where they reappeared as Æsop's fables, and so the story of the Bodhisattva who became Buddha was retold in Christian countries where Bodhisat was changed to Josaphat, under which name he was made a saint of the Catholic Church.

But Christian stories also traveled into Buddhist countries, although the traces of the influence of Christianity were mainly obliterated just as the name of Buddhism has disappeared in the West, leaving only dim echoes, but we know that Nestorian Christianity was an established religion in Tibet and that more than one thousand years ago it was a religion officially recognized by the Chinese government. The Nestorian monument, one of the oldest Christian monuments in existence, was written in the Chinese language and recapitulates the main tenets of Christianity, still testifying to the pristine glory of Christianity in China. It stands in a country where now the people and the government are so vigorously opposed to Christianity that all missionary efforts seem hopeless. But echoes of Christianity have also reached the East Indian Archipelago, and it is strange to find a story of the prophet Jesus retold in the style of the Buddhist Jatakas, which has reached the island of Java not through Europeans but through natives. The Dutch masters of Java do not neglect the intellectual traces that can be discovered among the natives. They have carefully investigated and described the temple ruins of Borobudur, but have also studied the languages

and dialects of the country of which there are not less than fifteen, and have collected the literature of the Javanese.

We find among a collection of Indonesian folk stories translated by T. J. Bezemer, professor at the School of Forestry in Wageningen, a story which is entitled "A Legend of Nabi Isa," which means the "prophet Jesus." The very form of the name indicates that the story comes from Syria and was originally told by Semites who are in the habit of calling a religious man a prophet or *Nabi*, and "Isa" is the common form of "Jesus" in Western Asia. The story itself attributes to Jesus the character of a man who in his quiet wisdom and perfect goodness deals justly with other people while they suffer by their own avarice and egoism. We need not point out the resemblance of the character of Jesus to that of Buddha, nor that the story reminds us also of the folk legends of southern Germany. They appear like repetitions of ancient pagan tales, in which some god, be it Thor among the Teutons or Krishna among the Hindus, walks on earth and sets the people an example of righteousness and kindness.

This story did not reach Java through Europeans and missionaries. It must have been told and retold by natives of Syria, India, and Java, and became naturalized among the islanders. Our author, Professor Bezemer, discovered it there among other stories of Indonesian lore, and included it in his volume of *Volksdichtung aus Indonesien* (The Hague, 1904).

#### A LEGEND OF NABI ISA.\*

When Nabi Isa was traveling around the country to proclaim his religion there came a man to him who said, "Lord Nabi Isa! I wish very much to become thy disciple and follower." Then Nabi Isa answered him, "Very well!" and they went on their way together.

Nabi Isa had three loaves of bread which he had taken along as provisions for the journey, and these he gave to his newly acquired disciple to carry.

When they came to the bank of a river Nabi Isa said, "Let us first rest a little while and eat the loaves. I will divide them. One I shall eat myself and one is for thee. The third thou shalt take care of until I am hungry again." These words filled the disciple with great joy.

Afterwards Nabi Isa went to the river to quench his thirst. When after a short time he returned to his follower the latter in-

\* Translated from the German of T. J. Bezemer by Lydia G. Robinson.

formed him that one of the loaves was lost. Nabi Isa listened in silence and asked for no further particulars. Later on as they were wandering in the forest they saw a hind with two fawns. Nabi Isa called one of the fawns to him, and the little thing came at once. He slew it and roasted the flesh in order to partake of it with his disciple. A little was left, and when he had pronounced a charm over it the animal came to life again through the power of God and ran after its mother.

Now Nabi Isa continued his journey with his disciple into another city where he saw hundreds of cows. He bade his disciple seize one of them. He then slew the cow and roasted the meat, and when it was finished they enjoyed it together. Soon, however, the owner of the cow came up with a great crowd of other men to seize Nabi Isa and his disciple, because it was thought that they had stolen the cow. Nabi Isa at once addressed the remnant of meat, "Live again through the power of God, and arise." The cow came back to life and joined the other cattle. The owner and his companions were greatly astonished and said, "These two holy men are extraordinarily versed in the arts of witchcraft."

Now they came to a sandy plain where they stopped a while. Nabi Isa took a little of the earth which was mixed with sand, and divided it into three small piles, to which he said, "O Sand, through the power of God be changed into gold," and it happened according to his words.

Then spake Nabi Isa to his disciple, "I will divide this gold into three little piles. One part is for me, one part is for thee, and the third part is for the one who ate the lost bread."

When the disciple heard this he said very submissively, "O Lord Nabi Isa, now will I honestly confess that it was I who ate the missing loaf."

"Very well," answered Nabi Isa, "take this share of gold, and my share too I give thee, but at the same time I dismiss thee from my service. Follow me no longer."

So Nabi Isa went away from that place and left the disciple behind with his gold. The latter now wished to sell it in order to obtain provisions for his wife and children. But not long afterwards two Bedouins came up with drawn swords and said to him, "O thou beggar of a monk, these three piles of gold certainly do not belong to thee. Whence hast thou stolen them?"

The disciple answered, "I swear unto you that this gold came from Nabi Isa who gave it to me, his follower." But the Bedouins answered him fiercely, "We do not believe what thou sayest. Thou

hast certainly stolen this gold, and for that deed we shall cut thy throat."

Then the disciple said, "O Bedouins, I beseech you let us divide this gold among the three of us."

The Bedouins answered, "Well then, we will accept this proposal." Then because they were very hungry they said to him, "But listen friend, thou must take a little of this gold and exchange it for bread in some *dessa* where it can be had."

The disciple was greatly pleased at this and went at once into the next village taking a little of the gold with him to buy bread. But on the way he said to himself, "After I have bought the bread I will put poison in it, and when the Bedouins have died from it the gold will again be mine." Meanwhile the Bedouins had agreed between themselves that when the disciple came back with the bread they would cut his throat and then divide the gold between them.

About an hour later the disciple came back bringing two poisoned loaves of bread with him. Hardly had he handed it to the Bedouins when one of them drew a sword and cut off his head. Then they began to eat the poisoned bread, but had barely finished it when they fell over and lay by the side of the disciple, three corpses together.

On the following morning Nabi Isa came by with a large company of disciples. When he saw the three corpses lying there he said to his followers, "Behold the gold! It has become the destruction of all these men who were led astray by avarice. Therefore, my disciples, always bear in mind these warnings:

1. Pray to God and honor Him as the Lord who made Heaven and Earth.

2. Be content with that which the Lord has given you.

3. Give alms, food, and clothing to the pious needy ones who beg in the temple.

4. Work for the embellishment of the temple, and give mead and oil for its use. So will the Lord God reward you with good fortune in this world and in the next."

## MISCELLANEOUS.

### THE VERSE OF THE FUTURE, WITH TWO PROPOSED ILLUSTRATIONS.

BY C. CROZAT CONVERSE.

The Parnassian poet, when the gods practised poetry and physic, never—it is said—gave a prescription in rhyme; and the Verse-Of-The-Futurist, when inditing recipes for the sane, will—I think—be under this Parnassian influence; finding Apothecarus Hall and the muses as separable as did the English poet, Keats, who—in his Hyperion—removed his pen from even the restrictions of ten-syllabled blankverse, apparently fearing—as, it is said, the Parnassian poet feared—the perverting effects of rhymed medicine or, of Hyperion. cut to meter. Or, let this Futurist take encouragement from Aristophanes's spondaic exuberances, in evidence in that poet's grandest verse.

De Maistre's dictum that—"thought and language are only two magnificent synonyms"—may be cited in the Futurist's favor. For, if man thinks his words before he speaks, he surely does not think in rhyme,—as every speaker who thinks must confess—rhyme being weaker word-play than the sanest, simplest mental acts, the strongest verse: such—for example—as Shelley's:

"Life, like a dome of many-colored glass  
Stains the white radiance of eternity,  
Until death tramples it to fragments;"

which clearly would not be saner, if rhymed, or its syllables wore the ten-uniform.

Matthew Arnold truly says: "For poetry the *idea* is everything." Then let the idea be expressed euphoniously, and not put in metrical harness, which artificializes it. Let it be expressed as in Homer's lines, to which, Arnold says, supreme praise is due:

"So said she; they, long since, in  
Earth's soft arms were reposing;  
There, in their dear land, their  
Fatherland, Lacedæmon."

The easy rhymester would walk the streets for hours in laboring to versify and metricize this idea, and—perhaps—take the liberty the poet Burns relished of giving one-syllabled words two syllables.

If Burns's vocabulary had to be thus mended, to meet the demands of his muse, the Futurist may felicitate himself on being enabled to take his English *in puris naturalibus*.

## THE OPEN COURT.

## THE CLOUDS.

BY C. CROZAT CONVERSE.

Idlers of sky:  
 Idleness apothcosized.  
 Sculpture-ghosts, taking forms  
 Of life-dreams in marble.  
 Self-conscious;  
 Self-serving;  
 Fancing the world's eyes  
 Only, and ever, on them:  
 On them in adulation.  
 Scurrying everywhere;  
 Eager, ever and everywhere,  
 To hide some rising star from view,  
 As envious mortals would hide rising souls:  
 Quite as blindly;  
 Quite as ineffectually.

Idlers of sky:  
 Spoiled sky-children.  
 Sulking;  
 Frowning;  
 Weeping.  
 In their esteem Sun and Moon  
 Were born of the world's need,  
 For light to show  
 No charms save theirs.

## THE WIND.

BY C. CROZAT CONVERSE.

The wind is a devil:  
 A whining, whistling, gibbering devil,  
 Crying threateningly at the door.  
 His vassals, the rain, hail, sand and snow.  
 Razing the helpless village;  
 Showing no mercy  
 To babe or widow,  
 Sick or needy.  
 Frolicking with frost and fire,  
 In Bacchic orgy;  
 Finding sweet music  
 In burning, crackling timber;  
 In snapping, bursting girder;  
 In plunging, crashing car,  
 And smothered death-groan.  
 A fellow-feeling has he for Mammon;  
 A devil's respect for plans of gain.  
 Mayhap he thinks the city's throng,  
 Of high and low seekers for gold,  
 Inhumanly rival his human deeds.

An over-handed devil  
 Is this "prince of the power of the air";  
 Working without man's mean disguise.  
 An honest devil is he—as devils go;  
 Seeming to be what he really is:  
 Noisy, rough, capricious, remorseless:  
 A prince, indeed,  
 Of limitless wantonness.  
 A prince for that man  
 Who bends the knee  
 To all gods of pretense:  
 A prince to fawn to  
 As worthy of Satan's crown.

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DR. OTTO PFLEIDERER.

With deep regret we learn from a cablegram of the death of Dr. Otto Pfeleiderer which took place on July 20. As *The Open Court* goes to press nothing is yet known of the details of his illness. Professor Pfeleiderer was one of the leading theologians of Germany, and combined deep personal piety with the spirit of fearless research. In fact he has been one of the leaders in investigations with regard to the history of the primitive Church and the origins of Christianity. He has written important books on philosophical topics, but his three latest publications have been on the origin and development of Christianity, *Die Entstehung des Christentums, Religion und Religionen*, and *Die Entwicklung des Christentums*. A translation of the Introduction to his last work on "The Evolution of Christianity," which is really a condensation of Professor Pfeleiderer's whole position, appeared in *The Monist*, of October, 1907. Another important article by Professor Pfeleiderer appeared in the same magazine in the last two numbers of 1904, under the title "The Christ of Primitive Christian Faith in the Light of Religio-Historical Criticism." Dr. Pfeleiderer has many friends among students of religion in America and was a prominent figure at the Congress of Liberal Religions held at Boston last summer.

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SISTER SANGHAMITTA'S EXPERIENCE WITH VOICES.

*To the Editor of The Open Court:*

After reading in *The Open Court* an article entitled "The History of a Strange Case," I am prompted to tell you something that I have never told any one before. I too have heard voices in my own ears. When I was a child and until recently, I have heard voices coming from within my brain, similar to those emanating from the head of Mrs. Blake; however with this difference: I never heard what is commonly supposed to be communications from the dead. Sometimes these voices annoy me; it is as though I was in a crowd of people all talking at once, and being obliged to listen, I become weary.

Only in three instances has anything of importance been communicated to me through these voices; the first time was when a voice in my ear told me in clear loud tones of an accident that had happened to my mother. At this time I was in California and my mother in Mexico, and the voice told me of the accident on the same day it happened. Another time was on the occasion of

the death of a friend living in another state; this communication was made at the hour of her death. The third occurrence was recently: this last voice told me that a man who was sick in my house at the time, would die on such a day and hour;—and he passed out exactly on the day and hour mentioned.

Sometimes the voices I hear are confused murmurs, other times distinct words. I have ofttimes heard a sob followed by a mirthful laugh, and then terrible oaths, etc.

I offer no further explanation than the belief that in some abnormally formed brains sound reservoirs exist and act upon the sensory organs of the head as the wind plays upon an æolian harp. However, I would like to hear some scientific explanation of this fact.

SR. SANGHAMITTA.

#### EDITORIAL COMMENT.

In reply to Sister Sanghamitta's information I will briefly state that the experience of hearing voices is not uncommon, although it must be regarded as abnormal. The interesting part of her report consists solely in the fact that some communications through these internal voices were verified even in the detail of the exact time.

Internal voices originate through noises in the ear and are assumed to be due to an abnormal condition in the blood circulation. Since no investigation can be made with a living brain, while post mortem examinations are of no avail, nothing particular is known as to the definite seat and mode of operation of these phenomena, but it is natural that in persons of lively imagination, these rumors may assume the sound of words that are heard with more or less precision. They fall within the same category as visual hallucinations, and so far as I know the larger part are coincidences. If any information communicated by such internal voices proves to be not true, they are regarded as hallucinations and forgotten. A small part turns out to be more or less true, and if true at all it is not uncommon that some auto-suggestion which is natural even to clear-headed persons renders it definite in every detail even to a determination of time to the very minute.

Auditory and visual hallucinations are very important factors in the history of prophecy and seance. We may assume that many stories reported to have been extremely puzzling to critical observers, may very well be literally true. They are, however, easily explained through our better knowledge of the physiological operations of the nervous system.

The case of Mrs. Blake, however, is somewhat different. The phenomena investigated by Mr. Abbott do not concern internal voices which she heard, but external voices which she was able to produce in some way or another, and which came from her ear, thus suggesting to Mr. Abbott the theory that her Eustachian tube connecting the innermost ear with the throat must be abnormally large so as to enable sound-waves to pass through it and be audible although her lips remain unmoved and closed.

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#### NEW MARVELS IN MAGIC.

BY DAVID P. ABBOTT.

Of late there has been considerable publication of the secrets of magicians, which has reached the public at large. There has also been a certain amount of exposing, conducted from the stage, by persons who could not earn their



salaries by the legitimate presentation of the art. Accordingly, any pronounced advance in the art has been welcomed by magicians generally. Performers are continually looking for improvements in their art, and are diligently



searching for new principles of which they can make use. I wish to call your attention to some recent astounding advances in magic which have taxed my curiosity, for I find myself at a loss how to explain them. I mean the living

skull, the automatic card riser, the enigmatic cube, and other contrivances of Joseffy. In each case this man seems to perform what other magicians have only dreamed of accomplishing. With his card riser the spectators may bring their own packs, choose the cards freely; no threads are used nor is there any visible connection with the goblet that contains the pack, and yet any card

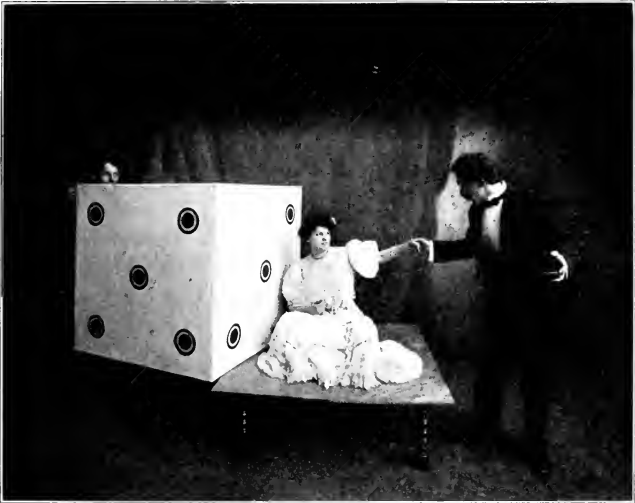


will rise at Joseffy's command at any time. The "living skull" is made of copper and may be placed on any article of furniture. There is no thread or outside connection yet it carries on conversations with its master by clicking its teeth the required number of times when asked a question.

The enigmatic cube is first a one-inch cube which Joseffy produces from the air, and it is then seen to grow while in his hands to a two-inch, a four-

inch and a nine-inch cube. This he now sets in full view upon his table, where it is seen to grow slowly to a size of three feet and six inches. The wizard now lifts this cube, from under which steps a beautiful young lady who starts to run up the stage. The master snaps his fingers, when she instantly stops and disappears in a sheet of flame in full view of the spectators; and in her place is seen a gigantic bouquet of real roses, which are plucked and distributed to the audience.

When such apparent marvels can be accomplished by the magician who uses nothing supernatural, and who claims nothing of the kind, it should be a lesson



to all in credulity. That the usually clumsy tricks of so-called mediums should be attributed to the supernatural, certainly seems an absurdity, after witnessing such marvels.

Certainly, if the performance of a medium requires the assumption of the supernatural on account of the mystery, then this far more mysterious appearing performance requires the same assumption in a far greater degree. This we know is an absurdity, for even the performer makes no claim to the supernatural.

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#### A DEFENCE OF MEDIUMISM.

*To the Editor of The Open Court:*

Your cock-sure attitude on the subjects of telepathy and spiritism arouses in me a mingled feeling of amusement and indignation. It is evident that you have not carefully studied mediumistic phenomena at first hand. Will you

please give me a brief explanation as to how the medium received the information imparted to me in the following instance?

The medium was apparently in a normal condition and spoke to me in an ordinary conversational tone.

I dreamed one night a peculiar dream, in which two dream personalities took part. One of these persons spoke to me in a certain peculiar manner. The only record made of the dream at this time was that of a single word written in a diary.

Four years afterwards, I went one morning to see the medium. She told me of deceased relatives, etc. Then she said to me, "You heard (a certain peculiar manner of speech)" [paraphrased] "the other night, didn't you?"

I replied, "Yes, I did."

"Yes," said the medium, "they tell me you heard (this peculiar manner of speech). It was a (certain kind of a person) to see you." I asked the medium if she could tell me who this person was, but she said not, that it was just some one who was attracted to me.

I said nothing more about the matter to her. She made no mention of the other dream personality, nor of the most peculiar occurrence in the dream, which I do not mention in this letter. Positively, I did not say a word about this dream to any one for some weeks after its occurrence. I did not give the medium any hint whatever about having had a dream. I was not thinking of it when I went there. You will notice that I said very little indeed to the medium, when she referred to the dream. I did not want to give her any help whatever.

Do you know of any person on earth, not a medium, who can tell me anything about a dream I have had, and not mentioned to any one, as in this case?

I had met this medium for the first time a few months before. She, at that time, named and described some deceased relatives. Of course, it is possible she might have known of them, but for certain reasons I doubt it. I did not see her again until this second interview.

Your article on "Unexplained Mystifications" is one of the most illogical I have ever read. In it, you argue for the very things that you claim do not exist. How can you disbelieve the existence of ghosts or apparitions in spite of the testimony of hundreds of people who are at least on a par with yourself intellectually, such as are recorded in the *Proc. Soc. Psych. Research of London*? I, myself, while awake and well, have seen two apparitions. You might as well tell me that there is no such thing as a steam engine.

In referring to the case of Mrs. Blake you say it is remarkable that she was not much better posted on the personalities of her visitors and on their relations with the spirit world. Just so, a fraudulent medium is generally very well posted in such details, while a genuine medium will fail in desired particulars in the most disappointing manner. The medium I consulted could tell me next to nothing of the one I cared most about and whose death was the most recent and well known. Let any true and honest person show any mediumistic powers and they immediately become, in the opinion of certain wisecracks, the most cunning and unscrupulous rascals, with the most marvelous capacity for deception.

Do you not know that the most famous mediumistic phenomena is too remarkable to be accounted for by fraud. The man who says that me-

diumistic phenomena is to be accounted for by fraud is a bigoted and ignorant fool. Gross ignorance only can account for his attitude. Certain mediumistic persons keep their power a secret as much as possible, so they will not be vilified by such persons.

I can say that I know a good deal about fraudulent methods by reading and observation. I wish you would explain my experience in *The Open Court*. I gave full details to Professor Hyslop.

Do you not know that the S.P.R. has been unable to carry on investigation of many marvelous cases because of lack of means, except in the most limited way? Do you not know that all religion is founded on mediumistic experiences and dreams?

I have a good friend who is just like you and worse, so do not take offense at my style. I am a subscriber (for my sister).

DR. C. C. CARTER.

LANCASTER, OHIO, JUNE 16, 1908.

#### EDITORIAL REPLY.

I can hardly be expected to furnish an explanation for an experience of yours on a statement which appears to me one-sided and insufficient. Your views are set forth with great force, but I fear that I do not appreciate your arguments. However, I shall be glad to publish your communication in *The Open Court* and submit the case to the judgment of our readers.

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#### BOOK REVIEWS AND NOTES.

PAN-ISLAMISM. By *Shaikh Mushir Hosain Kidwai*. London: Lusac, 1908. Pp. 76.

The author of this little pamphlet is a barrister-at-law in Gadia, Oudh, India, and late secretary of the Pan-Islamic Society of London. He is very devoted to the cause of Pan-Islam and has been the recipient of the Usmania order conferred upon him by H. I. M. the Sultan of Turkey, in recognition of his services in behalf of Islam.

The Shaikh has visited many European cities including Berlin and Vienna and several Moslem countries, and has given grave consideration to the study of different constitutional and religious subjects. He is contemplating the preparation of a book on the subject of Mohammed as a social reformer, and is the author of a pamphlet entitled *The Miracle of Muhammad*, part of the introduction to which appears on another page of this issue. Mr. Kidwai has contributed to the *London Times* and *Post* and writes frequently for the Indian papers. He hopes soon to visit Japan and perhaps also the American continent.

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FREEDOM AND FELLOWSHIP IN RELIGION. Edited by *Charles W. Wendte*. Boston: International Council, 1907. Pp. 651.

Under the title *Freedom and Fellowship in Religion* the International Council of the Fourth International Congress of Religious Liberals has published the report of the Boston Congress held in September, 22 to 27, 1907. The book contains an account of the Proceedings as well as the main speeches of all prominent delegates. It is richly illustrated and it will be interesting

for many to see the portraits of the distinguished guests and speakers. In a word, the publication is a worthy document of a memorable event in the recent history of religion.

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EINLEITUNG IN DIE AKADEMISCHE PÄDAGOGIK. Von *Dr. Hans Schmidkunz*.

Halle a. S.: Buchhandlung des Waisenhauses, 1907. Pp. 206. Price, 3 m.

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